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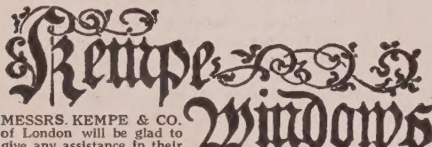
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A Weekly Record of the News, the Work, and the Thought of the Church

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TAKE MEEKLY the humiliations which God in His wise providence
deals out to you; they are a most wholesome diet. They come from
His hand who knows all that you need, who orders all in love, who
bore the Cross for your redemption, and will, if you will let Him,
heal your deep infirmities.—*Bishop Wilberforce.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 11, 1916

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EDITORIALS AND COMMENTS

Panama: An After-View

AFTER a period of controversy relating to what is about to happen, it is always difficult to divest one's mind of preconceived expectations and prophecies and judge the event on its merits alone.

We do not need to rehearse what has gone before, in relation to the Panama Congress. In the teeth of intense opposition which culminated in the resignation of five members, our own Board of Missions appointed seven delegates to the Congress, with the proviso that they "go for conference only and with no purpose, authority, or power of committing this Board to coöperate." Two of these appointed delegates promptly declined and the other five—the President of the Board of Missions (Dr. Lloyd), the Bishop of Southern Brazil (Dr. Kinsolving), the Bishop of Cuba (Dr. Hulse), the Bishop of Porto Rico (Dr. Colmore), and the Bishop Coadjutor of Virginia (Dr. Brown)—accepted their appointments and attended the Congress. Since the conclusion of the Congress Bishop Kinsolving has proceeded to Chile to participate further in a "regional conference" and Bishop Hulse has returned to his district intending similarly to participate in such a conference in Havana.

We have tried earnestly to judge the Congress on the basis of what it was and thus to test our advance opinion by actual results. To what extent we have been successful, we dare not say.

At the outset we desire to express appreciation of the evident intention of the leaders of the Congress to prevent some of the mistakes that had been feared. The verbal assaults on the people of South America and their dominant Church that some had intended to make were either suppressed entirely or much modified in delivery. The tactlessness of going to Latin America for the sake of criticising the whole people of Latin America was evidently, if tardily, recognized. Dr. Speer and Dr. Mott are, from their respective standpoints, men of much wisdom and of broad sympathies and, as usual, they acquitted themselves exceedingly well.

Moreover we believe it to be quite true, as our correspondent expressed it, that "the influence of Bishop Lloyd and Bishop Brown, in steady influences opposed to the purposes expressed in Dr. Speer's opening address," was "very noticeable." Freedom of speech was obviously limited very materially by the Congress authorities, and the censorship on reports prepared in advance and on utterances in debate appears to have been quite a rigid one. Our correspondent says further that if those who were trying to commit the Congress to an aggressively anti-Roman position—they would, themselves, no doubt have said anti-Catholic—should fail, "the credit for the failure will be given to our own Bishop Brown, who has been working ever since his arrival to have them desist from such an effort." We desire that full appreciation should be given the Bishop Coadjutor of Virginia for this effort. At the same time we cannot also express sympathy with the policy of sealing the lips of men,

chosen as official representatives, who had been brought all the way to Panama, and then were not permitted to express their own minds. If freedom of expression would have made the Congress harmful, obviously the Congress ought not to have been held. To hold it, and then restrict the utterances according to the mind of a few leaders, does not strike us favorably in any sense. If there were to be censors, no doubt Bishop Lloyd and Bishop Brown fulfilled the duties admirably; we should prefer that they had declined to perform them at all.

And we have no doubt that the influence of our five representatives was always on the side of greater spirituality, and that, when they spoke, they spoke with wisdom. For all that we should wish them to receive the appreciation of Churchmen at home. Certainly they have the appreciation of THE LIVING CHURCH.

PASSING AWAY from such details, we have tried to fasten upon what, in essence, was the perspective which our After-View of the Congress should take. What *was* the Panama Congress?

The reports that we have are too incomplete to justify us in pronouncing upon its deliberations. Yet in the welcome extended to visiting delegates by the Archbishop of the West Indies we seem to obtain the perspective that rightly adheres to the Congress. The Archbishop did not personally attend; yet we believe his view expresses as accurately and as tersely the true perspective of the Congress as it can be given.

These are his words:

"For many years it has been my weekly and often my daily prayer that some adequate effort might be put forth by the evangelical Christian Church for the evangelization of Latin America. *I look upon this forthcoming congress at Panama as an answer to those prayers.*"

So the view that the Archbishop takes from his excellent vantage point is that which we also had taken from the outset. This gathering at Panama represents the "evangelical Christian Church," of which various religious bodies—Presbyterian, Methodist, Protestant Episcopal, Baptist, and others—are esteemed to be constituent parts. It is "Pan-Protestantism."

And of course it is exactly the view that justifies the opposition of those who so gravely deprecated the participation of the Board of Missions in the Congress.

For the Board of Missions is pledged to promote the belief in the holy Catholic Church, the communion of saints, as this has been historically understood. And when it officially participates in the deliberations of another "Church" not affiliated, corporately or officially, with the said holy Catholic Church, it has gravely undermined its own position in the Latin American world, not to say in the world at large. We fear that we must also say that it has been unfaithful to the trust that General Convention has reposed in it.

What is this new Church, the establishment of which in

Latin America is deemed of such cardinal importance by our missionary authorities?

It is the sum total, obviously, of those bodies which participated in its creation.

And what are its position and belief? They are, obviously, the residuum of what is left after the "peculiarities" of the different constituent parts are deducted. Well did a Baptist delegate remark, as reported by our correspondent last week, "For himself, it would not be sufficient" [to set forth a declaration hostile to Roman Catholicism] "unless it attacked Infant Baptism." This "evangelical Christian Church," therefore, not only does not accord with the doctrines and practices which its adversary, the holy Catholic Church, has taught from the very beginning, but it does not even square with the declaration of the Lambeth Quadrilateral respecting the sacraments, which the Anglican Communion has expressly made its own, nor with the Book of Common Prayer which the foreign missionaries of the Protestant Episcopal Church are bound to use.

Participating in a missionary congress of a "Church" that is absolutely hostile to the authority of the holy Catholic Church of the creed and of history, and in defiance of the position set forth in the standards of this American Church, we can quite see why the Bishop and clergy of Porto Rico should, just as the former was about to leave for Panama, have found it necessary to issue a "declaration," in reply to "certain statements [which] have appeared in the public press," reciting—

"That we understand the Church's presence in Latin America to be due solely to her desire to coöperate with the existing Christian forces in these countries in the common work of subduing the powers of evil and of bringing all men into the faith and obedience of the one, holy, Catholic, and apostolic Church of God."

But how is the Bishop of Porto Rico expecting to convince the people of his district of this fact, when they find him deliberately and officially participating in a congress whose purview is totally different from and hostile to that which is stated in his own declaration?

That, when their sober second thoughts shall come to them, our missionaries in Latin America will see that their bishops have placed them in a wholly false and indefensible position, contrary to that which is set forth in the literature that they are accustomed to circulate in the course of their work, we cannot doubt. The very necessity for the Porto Rico declaration shows that the incongruity of their compromised position is felt by them already, and Latin Americans are not so deficient in the logical faculty that they will not make the most of this grave discrepancy between the position of the Anglican Church and the practice of its chief ecclesiastic.

Latin American missionaries must face this direct issue: Are you sent out to propagate the "evangelical Christian Church" or the "holy Catholic Church"? And which are you engaged in doing?

And at the same time, the attention of American Churchmen having been directed to the appalling discrepancy between lavish expenditure and paucity of results in Latin American missions, the whole question of the *relative* value of the Church's missions in those lands, in comparison with what might conceivably be accomplished by diverting the major portion of such appropriations elsewhere, must, in the near future, receive the careful attention of Churchmen. To sustain bishops in a difficult field in order that they may build up such an "evangelical Christian Church" as is clearly incompatible with the historic Church of Jesus Christ must, we believe, fail to receive the approval of very many Churchmen who earnestly desire to forward the missionary work of the Church. That two newly consecrated bishops in that field should begin their respective administrations by taking what we feel to be a wrong step such as must permanently damage them in their own work and which has alienated the confidence of great numbers of their fellow Churchmen, seems to us one of the saddest chapters in the book of missionary mistakes. Surely the missionary authorities owed it to the Church that these newly consecrated bishops be saved from such a mistake.

As for the pathetic but too belated efforts of the Congress authorities to secure some representative of Roman Catholicism to speak on the programme, thus evincing a "breadth" on their part that is wholly inconsistent with the purpose for which the Congress was formed, we would accord due weight to their endeavors. We were told that the President of Panama, after vacillating from side to side quite after the manner of a practical politician, was to give the opening address, and that a Roman Catholic judge from Porto Rico was to be among the

speakers. But alas, though the New York papers printed "cablegrams" stating that the President of Panama had appeared and delivered his promised address, our own correspondent, who was on the spot, shows that he vacillated once more and refused to attend. And the Porto Rican judge, whom even our own Panama correspondent had described in advance as a Roman Catholic, began his address by saying: "I come from a family Catholic in its origin, but for a long time past I have not personally been a member of any Church." Roman Catholicism therefore was represented only by the Secretary of Foreign Affairs, who received the guests as distinguished foreigners, but was not even permitted to do so in the name of the President of the infant republic.

ONE OF THE FEARS that we had expressed in advance was that Panama would not end with the Panama Congress, but that there would be a permanent "Continuation Committee," so that the policy of entangling alliances would become a permanent one. As the serious disaffection in the Church, involving the gravest menace to her whole missionary work, became more and more acute, we have ventured to hope that those five bishops, with the President of the Board at their head, would at least determine that though indeed they would go to Panama, utilizing to the fullest degree the partisan victory they had won at such cost to the Church, they would quietly close the chapter at the conclusion of the Congress, would return to their several posts, and would give some opportunity to those others who still put "Missions first" to take the initiative in trying to win back some of the confidence of the Church that had been so greatly impaired, and start the Church on a new, united forward movement.

Particularly has this hope grown upon us when the awful anxieties of these recent weeks, when the United States has been, and still is, face to face with war, have impressed upon so many Americans the grave unwisdom of magnifying divisions at home and the overwhelming importance of finding a basis of unity among ourselves.

To us it would seem such a little concession, though it would have been of great moment, for those five bishops, and especially for the President of the Board, to have waived their personal preferences and to have concluded the Panama chapter in our history, for weal or for woe, on the day the Panama Congress adjourned.

But this is not to be. Not one smallest grain of recognition is to be given to those Churchmen who deplore the course that these five bishops have taken. By an "unanimous" vote of the Panama Congress, a permanent "Committee on Coöperation in Latin America" was formed and Bishop Brown accepted a place upon it as a vice-president. Thus the representatives of our Board of Missions, sent "with no purpose, authority, or power of committing this Board to coöperation," proceeded to assist in creating a "Committee on Coöperation" and one of them accepted an appointment as its vice-president. Two others of them have proceeded to participate, the one in Chile and the other in Cuba, in supplementary "conferences" of like nature.

If these bishops had been willing to attend the Congress purely as individuals, to which nobody would have objected, they would have been quite justified in proceeding further according to their discretion. The Board of Missions refused this solution of the difficulty and insisted upon sending them as special, official agents, but under special, official limitations upon their action. We have the right to demand that those limitations be strictly observed.

So at the culmination of this action, which we tried so hard and so ineffectually to prevent, we feel obliged to renew the PROTESTS which we made at the outset, all of which are now seen to have been justified, and to add these solemn supplementary PROTESTS in addition:

Our delegates having been expressly forbidden to "coöperate"—

WE PROTEST against their permitting a "Committee on Coöperation," which should include this Church within its scope, to be created without making it known that it would be impossible, under their instructions, for them either to assist in creating such a body or to be represented in it.

WE PROTEST against the acceptance by one of the bishops of membership upon and the vice-presidency of this "Committee on Coöperation."

WE PROTEST against official participation of these our delegates, who accepted their appointment with the express limita-

tions upon their freedom of action, in further "conferences" in Cuba and Chile or elsewhere.

Just what the Board of Missions meant in the limitation of the authority which it conferred upon the five bishops whom it sent officially to Panama we do not venture to say. If the limitation had any serious meaning we shall expect the Board to pursue such inquiries as it shall deem proper to establish the degree to which its agents complied with the conditions of their appointment, and take such steps as it shall deem proper to vindicate its own good faith. The Board must show, by its subsequent action, whether its resolution was a meaningless combination of words chosen from the dictionary.

The condition in which our missionary work is left by this deplorable chapter in our history is a sad one. It might all have been avoided, with harm to no interests whatever. We venture to say that many, many Churchmen who have the cause of the Church's Missions at heart, will now feel the keenest regret that the pleas of THE LIVING CHURCH to the Board of Missions and the missionary administration, imploring them not to create this condition in the Church, should have fallen upon deaf ears.

WHAT a curious conception of Christianity is that which seems to be held by Professor Kirsopp Lake, a clergyman of the Church of England resident in Massachusetts, if he is rightly quoted as saying, in a recent address before the Twentieth Century Club of Boston:

The Ethics of Kirsopp Lake
"I doubt whether the ethical precepts of Jesus are going to be recognized in the future as our fathers recognized them. They all represent an ethic modified by a belief that society is not going to continue, that the end of things is at hand. I don't believe the end of things is at hand. I do not believe that many are likely to hold that in the future . . .

"I think Jesus did give teaching of the non-resisting, the pacifist type. I think it is wrong, and I think it will be a great deal better if we recognize not merely one, but both of these things, and not regard the relation of such teaching to Jesus one way or the other. Such teaching, whatever side you take, must be dealt with on the ground of whether it is true, and not on the ground that it has a relation to the teaching of Jesus."

What is left of Christianity when the ethics of our Blessed Lord are frankly disavowed as less perfect than one's own?

Nothing, of course. If our Lord erred in His moral teaching, He was less than the Son of God, He was less than the inerrant Teacher, as which the older generation of Unitarians recognized Him, He was less than His critics of to-day.

Professor Lake differs with our Lord. Ergo, he argues, our Lord is wrong. It is very simple indeed, and quite vindicates the professor's view—in his own mind.

We are not interested at this moment in inquiring whether Professor Lake's ethic is wrong, or whether he only misunderstands our Lord. It is the definite rejection of Christian ethics on the part of one who has assumed for himself the vows of the priesthood that comes as a shock, even where one has been shocked before at like spectacles.

We feel that the English Church ought to find a way by which to assume jurisdiction over her own clergy when they are beyond the geographical limits of the English Church. Professor Lake, ordained by the Bishop of Durham, was engaged in parochial work in England and was thus subject to the discipline of the English Church until 1904. He then spent ten years as professor in the University of Leyden, Holland, after which he came to this country as professor in Harvard University. He brings no letters of transfer from any bishop. He enters into no relationship with the American Church. He is a religious alien.

Ecclesiastically and theologically he conducts himself as free of all obligation to the Church in which he has accepted ordination, and to the Church of his adopted country. And the difficulty is that he can be reached neither by English nor by American Church discipline. Ecclesiastically he is a man without a country; and he seems willing to continue to be.

We feel that the English Church ought to protect us against ecclesiastical wanderers of this sort. If Dr. Lake intends to live in this country, common decency suggests that he ought to present the necessary credentials whereby he may be accounted one of our clergy and be brought under the discipline of the American Church. But if this consideration does not seem sufficient to him, then the English Church, having taken the responsibility of ordaining him, ought to retain jurisdiction over him.

Is it too much to ask that the Church of England will try to work out a way?

THE formation in Philadelphia of a "Church League of the Protestant Episcopal Church" is narrated in the letter from that city which is printed in this issue. Men of the standing and dignity of those who participated in its formation have a right to expect that the declaration they have set forth shall receive the most careful consideration of Churchmen. We shall desire to give it such consideration, on our own part, though the matter is received too late for it to be possible for us to do so in this issue.

We cannot refrain at the outset, however, from expressing appreciation of the constructive manner in which these eminent Churchmen have done their work and of the evident desire they have shown to be something more than mere partisans.

We believe that we can assure them that Churchmen who describe themselves otherwise than as Protestants will not be found lacking in the like appreciation.

PERHAPS no other death of a crowned monarch could cause such regret among Americans as does that of "Carmen Sylva," the queen mother of Roumania, which occurred last week. Her intensely human qualities, her motherly attitude to her people, the sweet stories which came from her pen and which our own American children love, have endeared her to us.

Lamented Death of "Carmen Sylva".
True queenliness of character is recognized as worthy by those who love true democracy. That we may all be worthy to be kings and queens, in our particular way, is the democratic ideal.

"Carmen Sylva" was worthy of the crown which she graced.

A STATEMENT comes from the War Relief Clearing House for France and Her Allies to the effect that there is great need at the present time in France for all sorts of hospital equipment, including absorbent cotton and also ether and other anaesthetics. "We know of one hospital in the Vosges," says the statement, "where it was necessary to operate for three days on a constantly arriving stream of wounded without any anaesthetic whatever."

Any of these materials may be sent for free transportation beyond New York if they are delivered prepaid to the warerooms of the War Relief Clearing House, 133 Charlton street, New York City.

WAR relief contributions for the week ending Monday, March 6th, are as follows:

Anon.	\$ 100.00
"Marina," New Haven, Conn.	10.00
C. Boers, Louisville, Ky.	3.00
Mrs. R. G. Rodman, Ashland, Wis.	5.00
Grace Church, Newark, N. J.	3.00
E. M. R.	5.00
A member of St. Lawrence Church, Libertyville, Ill.	1.00
E. B. B., New York	5.00
H. L. H. and E. S. H.	5.00
A. B. C.*	15.00
Mrs. Grace E. Innes, Bridgeport, Conn.*	2.00
In memoriam K. S. B.†	10.00
The Bishop of West Virginia‡	20.00
St. Paul's Church, Washington, D. C.†	5.00
E. E. Thomas, New York†	10.00
"Tithe"	10.00
G. H. R. Richmond, Buffalo, N. Y.†	25.00
A parishioner of Church of the Transfiguration, New York†	100.00
Miss Lucy M. Winn, Rochester, N. Y.†	10.00
D. M. Shively, South Bend, Ind.‡	5.00
Mrs. F. F. Buell, Troy, N. Y.†	2.00

Total for the week. \$ 351.00
Previously acknowledged 20,993.98
\$21,344.98

* For Belgian children.
† For relief work in Paris.
‡ For relief work in Geneva.
§ For relief work in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

IGNORAMUS.—(1) Christmas greens are taken down either at Septuagesima or the Purification, whichever comes first.—(2) The *Benedicite* is commonly used in Advent and Lent but its use at other times is entirely lawful.—(3) There is no reason why the choir should face the altar at the exhortation in the Communion office.—(4) Reply is deferred.

It is a certain sign of an ill heart to be inclined to defamation.—Dodd.

"NATIONAL MISSION OF REPENTANCE AND HOPE"

English Archbishops Outline Plans for Spiritual Enterprise

OTHER NEWS NOTES OF INTEREST

The Living Church News Bureau }
London, February 14, 1916 }

THE Archbishops of Canterbury and York have addressed a joint letter to the diocesan bishops of England and Wales in regard to the proposed Church Mission to the nation. It was arranged that the Archbishops should put on record in the form of a letter to their suffragans the outcome of recent deliberations in which nearly all of them took part on the subject of a national mission or appeal in connection with the spiritual call of the great war. The stage which they have reached is this: 1. The name to be given to this endeavor is "The National Mission of Repentance and Hope," and the time provisionally chosen for the mission is the late autumn of the present year—the months of October and November. 2. A council of some seventy members, including clergy, laymen, and women, with the Bishop of London as chairman, has been formed to discuss, and to submit to the Archbishops for approval, a detailed plan of what they regard as the best *modus operandi*, subject to a wide variety of diocesan and local conditions. When the convocations meet this week each Archbishop will address the Houses of Convocation of his Province upon the subject.

As to the details of the plan here briefly outlined by the Archbishops, grave misgivings are felt by many among those who are best qualified and entitled to judge, and these were well voiced in last Saturday's *Standard* in its "Church Notes":

"The time selected—the late autumn—is deemed unfortunate as (1) premature, because excluding the possibility of a sufficiently long preparation both of clergy and people, and as (2) unsuitable, because the masses of the people, already overworked, will be continually subject to heavier pressure, both men and women, in every occupation and trade. Then it is urged (3) that the parishes are understaffed as to both clergy and lay workers, while parish priests are already taxed with the oversight of troops; and also (4) that many of the most effective and experienced missionaries are absent with the army or navy."

A striking article on the subject of "German Catholics and the War," by an anonymous writer, in the current issue of the *Dublin Review*, dwells on the acutely painful position of Romanists at seeing members of their own communion in opposing camps in the war. He admits that German Roman Catholicism, as represented by its political spokesmen and its press, shows itself deeply infected with the anti-Christian and immoral philosophy that underlies the present dominant type of Germanism. Its press has been poisoned. German Romanists, like other Germans, are easily led. Their conscience, he pleads, has been formed upon misinformation, so that their ignorance of the real facts and issues becomes invincible. In laying down their lives on the battlefield for the most unjust of causes, they may, however, he thinks, find "grace and merit" before the Divine justice and mercy.

Addresses on "The Character and Mission of the Church," as the outcome of the mischievous Kikuyu proposals, are being given this month at three prominent central churches in London. The course at St. Margaret's, Lothbury, in the old city, is by the Rev. E. P. Williams, chaplain-fellow of Exeter College, Oxford; at St. John the Evangelist's, Red Lion square, by the Rev. G. W. Douglas, rector of Christ Church, St. Leonard's-on-Sea, and formerly vice-principal of Ely Theological College; and at St. George's, Hanover square, by the Rev. Dr. Sparrow Simpson, chaplain of St. Mary's Hospital, Ilford, and editor of the *English Church Review*.

The Kikuyu question, said the Rev. Mr. Douglas, in his first address, had disclosed the fact that a variety of opinions existed among Church people as to the meaning of the term *Church*. It was apparent that when the war was over the issues raised by "Kikuyu" would be dealt with in a more formal and authoritative manner than they had been up to the present. It was the special responsibility of the present generation to elucidate and hold fast and hand down unimpaired the particular article of the Creed, "I believe in the Holy Catholic Church." The first truth that emerged from the survey of the New Testament Scriptures was that the Church of Christ was founded as a visible society. Neither in the Gospels nor in the Epis-

tles was there any thing to show that a person could become a Christian except by becoming a member of such visible society or Church.

The effect of the war on the progress of Liverpool Cathedral was touched upon by the Bishop of Liverpool at the annual meeting of the general committee last week.

Bishop of
Liverpool

The Bishop remarked that three courses were open to them: first, to carry out their original purpose and try to raise a sum of £40,000 to complete the choir and central space by midsummer of next year; second, to stop building altogether until the return of peace; third, to complete the shell of the choir and central space, roof it in, and, having made it weather proof, to wait until the war was over. The first course seemed impracticable; the second presented serious difficulties. The committee, therefore, adopted the third. A certain number of generous Churchmen were invited to subscribe the £13,000 needed to complete and safeguard the shell of the building, and in a few weeks £8,000 was subscribed, £5,000 more being needed to carry out the project.

At the recent annual meeting of the Gregorian Association a draft scheme of reorganization was submitted and was approved and adopted. This admirable scheme provides for the setting up of a central council of the association, which shall contain not only representatives of our great musical institutions and societies, but also representatives of those choirs which adopt Plainsong, and of all local and diocesan associations (of which there are now quite a number) established for the study and practice of the traditional music of the Church.

The tithe, from which most of the beneficed clergy derive their income, has greatly improved owing to the war. The value of tithe varies from year to year according to the fluctuations in the price of corn.

Increased Value
of Tithe

It has been very low of late years, but with the high prices since the war began it has risen to £88 2s. 6d., which is £6 1s. 2d. higher than it was a year ago. Every income from tithe has benefited accordingly. In most cases where the clergy are concerned the increase is badly needed to meet the deficit in other sources of income in consequence of the war.

An excellent appointment has been made to the vicarage of St. Mary's-the-Virgin, Primrose Hill, vacant by the resignation of the Rev. Dr. Dearmer. This is one of the most important churches on Catholic lines, and thus representing the true character of the English Church, in North West London.

Dr. Dearmer's
Successor

The Rev. A. S. Duncan-Jones, rector of Louth, Lincolnshire, who is the choice of the patrons, seven trustees, had some parochial experience in London before going to Lincolnshire. He has become best known as one of the prime movers in Church music reform and as the founder of the Summer School of Music. He will thus uphold and continue the Plainsong tradition that has been established at St. Mary's-the-Virgin, and, as it is understood, will be heartily in sympathy with the old English Use which has also been revived there.

The Rt. Rev. J. E. Hine, D.D., M.D., late Bishop of North Rhodesia, has been presented by the Archbishop of York to the vicarage of Lastingham, Yorkshire.

Appointment of
Bishop Hine

Dr. Hine, after twenty-five years' arduous service as a priest and Bishop in Central Africa in connection with the Universities' Mission, has been strongly advised by the Medical Board of the Mission against returning to Africa. He had hoped to return to Likoma, Nyasaland, where he first became Bishop, to be for a period principal of St. Michael's College, where native Africans are trained for the priesthood.

A ceremony of particular public interest takes place in the Crypt of St. Paul's to-day. Her Majesty Queen Mary unveils the memorial to Florence Nightingale.

Statue of
Florence Nightingale

The sculptor is Mr. A. G. Walker, who also designed the statue of the heroine of the Crimean War which was erected in Waterloo place last year. That statue represents the famous war nurse in her popular character as "The Lady of the Lamp," but in this memorial the sculptor depicts her with a fine touch of both idealism and realism, in a more intimate relation with one of her patients among the wounded and sick and dying soldiers.

The Rev. C. B. Mortlock, who for a time edited *Comment and Criticism*, a Cambridge Review, having resigned the managing editorship of the *Challenge*, a Church weekly which began publication on May 1, 1914, the editorial policy will in future be directed by the Rev. W. Temple, rector of St. James' Church, Piccadilly, and formerly headmaster of Repton.

Editorial
Changes

In a review in the *Challenge*—under the heading "A Here-

tic's View"—of *The Church*, by John Huss, translated, with notes and introduction by Dr. Schaff, the new editor of the *Challenge* writes that the heading of the book increases one's indignation that such a sentence as that of the Council of Constance should have been passed upon a man like Huss. But it also explains, he thinks, the condemnation for heresy:

Review of an
Old Book

"In revolt against the occupants of the Roman See in his time, Huss virtually makes the personal character of the Pope or other authority the basis of his claim to obedience. That principle would be fatal to any society. But more serious is the method employed by Huss to account for the fact that not all Churchmen are in spirit Christian, and not all Christians are Churchmen. He distinguishes between election to eternal life and election to righteousness, the latter being inferior. He employs the phrase 'the reprobate righteous.' Only those elected to eternal life are of the Church, though others are in it. There is in this the germ of the Calvinist idea of the Church as essentially a collection of individuals chosen, each singly, out of the world. The result is to base Churchmembership upon some actual personal attainment. Against this the Catholic Church must for ever protest; it leads straight to Puritanism, then to self-satisfaction, and at last to Pharisaism."

Mr. W. T. Kirkpatrick, nephew of the late Rev. R. C. Kirkpatrick, writes in the *Times* that it may be of interest to note that his uncle's grandfather was born in 1714 (the year Queen Anne died), so that the three lives of himself, his father, and grandfather covered over two hundred years!

A Long Lived
Family

J. G. HALL.

"YULETIDE IN FRANCE"*

O little sprig of rosemary, I pluck you in the garden,
In this little Gallic garden, on this misty Winter's day.
I can hear the old rooks calling
And the distant shells are falling
But this little sprig of rosemary has borne my heart away.

O little sprig of rosemary, you bear me through the ages
To the olden, golden Yuletides that our fathers knew of yore,
When the midnight Mass bell ringing
Set the carol singers singing,
And sweet rosemary was scattered on the shining chancel floor.

O little sprig of rosemary, I hear the song and laughter
When the boar's head was carried in adown the armoured hall,
And the rosemary and bay
Were as sweet as new-mown hay,
While the merriment of Yuletide was uniting great and small.

O little sprig of rosemary, I pluck you in the garden,
And my heart is sore and heavy with the cares we have to-day,
For the Christ has been among us
And the Angel Hosts have sung us
All the happy songs of Heaven, but they sounded far away.

O little sprig of rosemary, as I pluck you in the garden,
In this little Gallic garden where the brave are laid to rest,
An English mother weeping
A sad, sad Yule is keeping,
Remembering one who once was the Christ-Child on her breast.

O little sprig of rosemary, I thank you for the dreaming,
In this hallowed, Gallic garden, on this misty Winter's day;
Your mission is to lighten
This poor earth with thoughts of Heaven,
When for those brave hearts that slumber here we fold our
hands and pray.

FREDERICK GEORGE SCOTT,
Senior Chaplain, 1st Can. Div.

January 5, 1916.

* This somewhat belated Christmas poem is but just now received from one of the Canadian chaplains at the front, who has been "decorated" for conspicuous bravery.

WHAT SHOULD be the breadth, and length, and depth, and height of the Christian man? He is not broad enough unless he is as broad as Christ, showing to all men without distinction, for God's sake, kindness, consideration, love, the willing heart, and the helping hand. And then the length of Christianity in him should display itself in his unweariedness in well doing, in exhaustless patience with the gainsayers and the prejudiced. And the depth of his love will go down to those who are in deepest misery and to the least deserving; while the height of the Christian man is only measured by his profound and unaffected humility, his meekness, and his self-abnegation, and perpetual penance of heart for those sins which crucified his loving Saviour.—Rev. F. C. Ewer, D.D.

PREPARATION FOR LENT IN NEW YORK

Programme Planned Excels That of Previous Years

ADDITIONAL ENDOWMENT ASKED FOR GENERAL THEOLOGICAL SEMINARY

New York Office of The Living Church }
11 West 45th Street
New York, March 6, 1916 }

FROM the lists of special services and sermons in various parish churches and chapels in New York City it is safe to say that the preparations for the observance of Lent have never been so great and so carefully planned.

In Trinity parish, the rector, Rev. Dr. Manning, will conduct united Lenten services each Wednesday evening in one of the different chapels of the parish. On a card which has been widely distributed throughout the great parish, this comment is found:

"This is a time of great religious unsettlement. Much of the present uncertainty comes from lack of sufficient thought as to the principles of the Gospel.

"Many of our young people are growing up with little knowledge of the foundation truths of their religion. Why do we believe in Jesus Christ? What does it mean to call Him Lord? What have we in our lives as Christians that we could not have if we were to lose our faith?

"These are questions which we should all be able to answer.

"You are asked to set aside the Wednesday nights of this Lent for thought upon these questions, and to bring others with you to the services."

Distinguished preachers will be heard at the daily (except Saturday) work-day services at noon in old Trinity, Broadway at Wall street. A list was printed in THE LIVING CHURCH, February 26th, page 590. In St. Paul's Chapel of Trinity parish, Broadway at Fulton street, daily services and sermons for business people will be held at 12:05 and 1:05. Services for night workers every Sunday at 2:30 A. M.

The first ten days of Lent at the Church of St. Mary the Virgin will be utilized for a preaching mission. A special mission service is to be held every evening at eight o'clock, except on Saturday. Noonday preaching services, 12:25 to 12:50 P. M.

At the Church of the Holy Communion, Sixth avenue and Twentieth street, in addition to the many Sunday and daily services there will be noon services during Lent every work-day at 12:30 o'clock. The rector, Dr. Mottet, will be the preacher of the course of forty sermon themes, "Types of Modern Missionary Heroism." There will also be special Lenten preachers on the Wednesdays and Fridays in Lent at 8 P. M.

In St. Andrew's parish, Harlem, Fifth avenue and One Hundred and Twenty-seventh street, thousands of cards have been distributed, calling attention to the many Lenten services. There will be a special service and sermon by the rector, the Rev. Dr. George R. Van De Water, every Wednesday night.

An elaborate programme has been prepared for the people of Grace Church, Broadway and Tenth street. The services for week-days in Lent are set for 9, 12:30, and 4:30, with addresses at the mid-day service. Several bishops and other visiting clergy will assist the rector and parochial clergy in the pulpit.

At Calvary Church, Fourth avenue and Twenty-first street, special noonday services will be held at 12:30 each day and last just twenty-five minutes. A number of visiting preachers have been secured for these services arranged for business people.

Space does not permit a more extended notice of the hours and arrangements for the augmented number of services in the many churches of the metropolis. Church people are advised to apply for cards at the different churches and to consult the newspaper advertisements, which are to be found more numerous and more in detail than in previous years.

During Lent many parishes will devote one service each week to the subject of Missions when missionaries will tell of their work. These services created such interest last year that they are to be extended to many additional parishes. Following is the list of speakers and churches, with hours of services.

First week, March 9th to 15th. The Bishop Coadjutor of Montana.

Second week, March 16th to 22nd. Rev. Messrs. S. H. Littell, C. F. Reifsnider, F. J. Clarke, R. B. Mitchell.

Third week, March 23rd to 29th. Rev. Chas. E. Betticher.

Fourth week, March 30th to April 5th. The Bishop of Eastern Oklahoma.

Fifth week, April 6th. Rt. Rev. A. S. Lloyd, D.D.

The days and hours of service at the different churches will be as follows:

All Angels, West End avenue and Thirty-first street—Wednesday afternoons—5 P. M.; March 15th, 22nd, 29th, April 5th and 12th.

Calvary, Fourth avenue and Twentieth street—Fridays—12:30 P. M.; March 10th, 17th, 24th, 31st, April 7th and 14th.

Grace, Broadway and Tenth street—Tuesdays—12:30 P. M.; March 14th, 21st, 28th, April 4th and 11th.

Heavenly Rest, Fifth avenue and Forty-seventh street—Mondays—12 M.; March 13th, 20th, 27th, April 3rd and 10th.

Holy Apostles, Ninth avenue and Twenty-eighth street—Sunday evenings—8 P. M.; March 12th, 19th, 26th, April 2nd and 9th.

Holy Communion, Fifth avenue and Twentieth street—Sunday, March 19th, 11 A. M., and 3 and 8 P. M.

Holy Trinity, Lenox avenue and One Hundred and Twenty-second street—Sunday, March 12th, 11 A. M., and Wednesday, March 29th, 8 P. M.

Incarnation, Madison avenue and Thirty-fifth street—Saturdays, 12 M. March 11th, 18th, 25th, April 1st and 8th.

Transfiguration, 1 East Twenty-ninth street—Thursday, Friday and Saturday—12:10 P. M.; March 9th, 10th, and 11th.

St. Agnes' Chapel, Ninety-first street and Columbus avenue—Monday afternoons—5 P. M.; March 13th, 20th, 27th, April 3rd and 10th.

Cathedral of St. John the Divine, Amsterdam avenue and One Hundred and Sixteenth street—Tuesdays 5 P. M.; March 14th, 21st, 28th, April 4th and 11th.

St. Mary the Virgin, Forty-sixth street, between Sixth and Seventh avenues—Sunday, March 26th, 4 P. M.

St. Matthew's, Eighty-fourth street and Central Park West—Friday evenings—8 P. M.; March 10th, 17th, 24th, 31st, April 7th and 14th.

St. Michael's, Ninety-ninth street and Amsterdam avenue—Thursdays—5 P. M.; March 9th, 16th, 23rd, 30th, April 6th and 13th.

St. Peter's, 344 West Twentieth street—Sundays—11 A. M.; March 26th, April 2nd and 9th.

At the recent annual meeting of the board of trustees of the General Theological Seminary the standing committee of the board made an elaborate report on the financial condition and needs of the institution. A copy of this report, which should be carefully read by the alumni and friends of the seminary, has been sent together with a copy of the recommendations of a special committee of the board of trustees, to every alumnus. This committee consists of the Rt. Rev. Dr. Matthews, Bishop of New Jersey, chairman; the Rev. Ralph B. Pomeroy, secretary; Judge Vernon M. Davis, Mr. George Zabriskie, and Dean Robbins. Its report points out that the General Seminary is far from being wealthy; as the official seminary of the Church, its interests should be taken to heart by the whole Church and should appeal to the generosity of laymen the country over.

The report concludes:

"We cannot, like a college or university, appeal financially to our alumni, to any great extent. The clergy as a body are not so placed economically that they can personally give large sums to education, theological or otherwise. But the clergy may be expected to call the attention of their parishioners to the work and needs of the seminary. The hundredth anniversary is a fitting occasion for us to increase the funds upon which so largely the efficiency of the seminary depends. We hope that this letter will bring gifts large and small toward our endowment funds. Will you not interest yourself personally with zeal in the matter? Checks may be sent through the Dean or directly to the treasurer, Mr. John A. Dix, 61 Broadway, New York. They should be marked either for the general endowment fund, or for some specific object mentioned in the report. The need is great, may we not hope for a great response? We need your help in a cause the importance of which must be more evident to our alumni than to any other class in the community.

"If you want further copies of the report for distribution we will gladly send them.

“(Signed) WILFORD L. ROBBINS,
“For the Special Committee.”

Specifically, appeal is made in the trustees' report for enlargement of the library endowment; for the building fund of Seabury Hall. This new building would provide an assembly hall for the whole student body and more class rooms. This fund now amounts to \$60,000. The trustees have decided to defer building until \$100,000 is secured.

The standing committee have reported that in their judgment the financial needs of the seminary require, besides new scholarships, the following additions to its endowment:

Library fund	\$120,000
Retiring fund (professors')	70,000
Seabury Hall	40,000
General fund	100,000
	<hr/>
	\$330,000

A remarkably successful work in an outlying district of the Bronx is that of the Church of the Advocate at Washington avenue and East 181st street, of which Rev. George N. Deyo is rector. The work was begun on Sunday afternoon, April 2, 1899, when a mission with Sunday school and church services was established by members of the Lay Helpers' Association in a store on Third avenue near Tremont avenue. There were present twenty-two small children at Sunday school, while nineteen persons were present at the service held immediately after the Sunday school session. Various rented places were utilized until the fall of 1900, when a small store on 181st street was remodeled for a church building. The present property was purchased in 1902 with money furnished by Trinity

parish. The church building was erected at a cost of nearly \$13,000, including furniture and fixtures, which amount was raised by the congregation. The first rector was the Rev. T. Manly Sharpe and the present rector succeeded him in 1906.

The parish consists of wage-earners almost wholly and is supported by a weekly pledge system, with monthly offerings for missions. At the present time there are 400 communicants, 450 children in the Sunday school, and a considerable list of real activities within the parish. There are corporate Communion services for men on the third Sunday of the month under the auspices of the Brotherhood of St. Andrew; and for women on the second Sunday under the auspices of the Daughters of the King. On the first Sunday in the month the girls of the Sunday school make their corporate Communion and coffee and rolls are served afterward; as they are to boys in attendance at the early service on the third Sunday in the month.

The present building is entirely inadequate to the needs of the work. The field offers a splendid opportunity for a memorial church and parish house with, perhaps, some small endowment.

An important step was taken on Wednesday, March 1st, in connection with the campaign now being waged by the Church to collect a \$5,000,000 fund to pension its retiring clergy. A luncheon was held at the Union League Club, at which eighteen prominent laymen met with Bishop Greer, Bishop Burch, and Bishop Lawrence, of Massachusetts, president of the Church Pension Fund, and formed a committee to work for the fund in the diocese of New York above the Bronx. This district includes Westchester, Dutchess, Rutland, Putnam, and Sullivan counties. Among the laymen present were Francis Lynde Stetson, Stuyvesant Fish, and ex-State Senator J. Mayhew Wainwright. Senator Wainwright agreed to act as chairman of the committee. Bishop Greer stated that the Church Pension Fund is the greatest undertaking that the Church is now engaged in, and that the diocese of New York must do its share. He laid emphasis on the fact that this great work was unifying to the whole Church, and that it ought to be of particular interest to laymen because its basis was not theological, but rather social and practical. He added that the Church could not afford to lag behind in a matter which involves social justice to the men who had devoted their lives to its service. Senator Wainwright stated that the committee would begin work immediately.

The first of a series of festal services to be held this spring in New York churches in honor of the Shakespearean tercentenary, occurred last Sunday afternoon, at four o'clock, at St. Mark's-in-the-Bouwerie. About twenty-five other such services have already been announced for the Shakespeare celebration, most of them on or about Easter Day, which is the precise tercentenary date.

The services of last Sunday, "in grateful recognition of William Shakespeare's contribution to the moral and religious inspiration and equipment of the world," consisted of the reading of a lesson from Shakespeare by Charles Rann Kennedy; Elizabethan music and Shakespeare songs selected by Arthur Farwell, and rendered by St. Mark's choir, under the direction of Willis Alling; an ode for the occasion by Ridgeley Torrence, read by Will Hutchins, and an address on "Shakespeare as Scripture," by the Rev. William Norman Guthrie, the rector.

About three hundred persons attended the parish dinner of St. Luke's Church, Convent avenue and One Hundred and Forty-first street, New York, last week. Besides the Rev. George Ashton Oldham, rector of the parish, Bishop Burch and several others made addresses. A fine spirit prevailed at this the preliminary steps to the campaign for raising the debt and consecrating the church at its centennial anniversary, four years hence.

Word was received this week that the Rev. Frank Warfield Crowder, Ph.D., had accepted his election to the rectorship of St. James' parish, Madison avenue and Seventy-first street, in succession to the Rt. Rev. Dr. Frederick Courtney. The new rector will begin his work in New York City on the first week in April. He has been rector of Grace Church, Providence, R. I., since 1909. Bishop Greer was rector of this parish from 1872 to 1888, when he became rector of St. Bartholomew's Church in this city.

The Chapel of St. Boniface, one of the seven chapels of the Cathedral of St. John the Divine, was consecrated by the Bishop on Tuesday, February 29th. Dr. Greer celebrated the Holy Communion and made an address. Officiating clergymen were Dean Grosvenor, Canon Nelson, and the Rev. Dr. Charles L. Slattery. This chapel is the gift of the late Mr. and Mrs. George S. Bowdoin. Their daughter, Miss Edith Grinnell Bowdoin, and many friends of the family were present.

At a recent meeting of the diocesan board of religious education, it was voted, at the request of the parishes of St. Edmund's and the Church of the Advocate, to supervise the week-day religious instruction of their children in attendance at the Gary school, P. S. 28, Bronx. Although at present the programmes of the chil-

Church Pension
Fund

Shakespeare Festival
at St. Mark's

A Parish
Dinner

Rev. Dr. Crowder
Accepts Call

Consecration of
Cathedral Chapel

Work Under
Gary Plan

dren above the fourth grade do not easily admit of instruction periods at churches, such periods can be arranged for about one hundred and fifty children from kindergarten to fourth grade. This means that the school can be built up on a solid basis, adding the higher grades as possible. The classes will be held at St. Edmund's, which is located near P. S. 28.

The fifteenth annual dinner of the Alumni Society of Trinity School, New York, marking the two hundred and seventh year of the history of the school, was held at the Hotel Martinique on the evening of Thursday, March 2nd, and was attended by about one hundred alumni of this old school. Professor Charles Knapp, of Barnard College, president of the society, presided and acted as toastmaster.

Trinity School has had a most prosperous year, as usual. There have been many more applications for places than could possibly be honored, and it has, unfortunately, been found necessary this year to turn away three out of four of those who applied, because of lack of room. It is quite within the range of possibilities that an additional school may be developed to take care of these surplus applicants, and to extend the character of the school's work.

The altar guild of the city mission society has recently circulated its year book of 1915, in the form of the "thirteenth annual report."

The guild works coöperatively with the City Mission Society, providing all its chapels with necessary altar linen, wine and wafers for the Holy Communion, also altar ornaments, and many other requisites. The detailed story of its usefulness will be found in the report, which may be obtained from the corresponding secretary, Miss Milnor, 123 East Fifty-third street, New York City. The income for the work is derived from the annual dues. Owing to increasing and pressing calls, all effort is being made to enlarge the membership, until a sufficient sum is derived to meet the demands upon the treasury.

SPECULATIONS ABOUT GOD

THE ANCIENT WORLD thought of God as a ruler or a judge. We have not wholly outgrown—if we shall ever outgrow—the need of that conception. The Middle Ages called Him Lord, and the fact that the word runs like a shining thread through all our devotions shows that we are still, in greater matters, more medieval than we think. Now Modernism in a certain sense is older than either. For it puts *creativity*—whether of poet or peasant—above either judgment or lordship. The true Lord is He who eternally makes all things *new*. The Old is not abolished, but born again. The real ruler to-day is he who creates the largest happiness for his people. He that is greatest among you let him be your servant. Unless we still cling to a debasing ideal of service, we shall not fear to apply this idea to the Eternal One Himself. We shall be quite willing to credit Scripture with knowing its own mind. In an age in which labor is slowly coming into its own, we shall be proud to think of the God of gods as the Perfect Workman who is therefore the Supreme Artist whose artisans we may learn to be. It is this sense of a strange, mobile, fluent pattern in our lives—a Something we are helping to weave even as It weaves us—which gives us modern men the deepest and truest and still the most reverent conception of the Deity. We work through God—and yet, very subtly but just as truly, He works through us. The pattern is light and shade. Neither has meaning apart from the other, to our eyes. In the lands of perpetual sunshine the heart of man cries out for darkness and cold. There is no pleasing us, because we cannot see the *whole* of the Pattern.

"Life is a jest, I said:
I will laugh at its tragedy—
And across my path a bird fell dead,
And, dying, looked at me.

"Life is a sob, I vowed:
I will weep for its comedy—
And the smile of a child in the weaving crowd
Smote joy from the heart of me."

Oxygen and nitrogen are deadly foes. Yet both unite, by virtue of their very warfare, to give us the air we breathe. Every turning wheel in the factory is the product of two forces forever flying at each other's throat—the force that tends to a center and the force that rushes away from it. The tiny atomic workmen inside us that destroy life give place for their hated enemies to build it. So our souls are forever in chemical solution between pain and peace. But the reaction—the product—is neither pain nor peace, but something different from either which is Character. "And God saw everything that He had made, and behold, it was very good."—Wallace Herbert Blake.

WE MUST NOT neglect present duties in the thought of future calamities: let each day, each hour, be occupied with its proper work, and you will find that you have not only the satisfaction of feeling that you have been about your Father's business, but that you have done much to lessen the load which is pressing upon your mind.—S. W. Skeffington.

BOSTON'S WEEK OF PRAYER AND PREACHING

Bishop Issues Preparatory Leaflet

DEATH OF REV. DR. DE CORMIS

The Living Church News Bureau }
Boston, March 6, 1916 }

FOR the week of prayer and preaching, to be held in this diocese from April 9th to 15th, the Bishop has issued a leaflet of "Prayers and a Brief Service." First comes a "prayer of preparation," composed by the Bishop. Then a "bidding prayer," for use in the pulpit before the sermon. This prayer follows the usual form, ending with "Finally, let us remember those who have departed out of this world in faith, and pray that, together with them, we may dwell with God in everlasting life," and "Our Father." After this is a sort of Litany in which the basic thought is the two great commandments; for example:

"V. For the sake of our race, weak and sinful, yet made in thy likeness, that they may put off the brute and put on the man, and that the Gospel may go wherever the sunshine goes,

"R. O God, save us from selfishness."

Following this are prayers for purity of heart, for singleness of heart, for inward peace, for renewed consecration, etc., and then intercessions for the sorrowful, for unbelievers, the oppressed, the sick, sinners, etc., and finally for the nations at war and for the guidance of our own country.

The Rev. Louis De Cormis, priest and doctor, entered into rest on March 3rd, at his home, 124 Park street, Brookline, after an illness of two months. He retired from active

service several years ago. He was born in
Norfolk, Va., January 14, 1846. His father

was of French descent and his mother was of the Whitelock family. After two years of business training in a Baltimore bank he entered Kenyon College, Ohio, from which he graduated with the degree of A.B. In 1873 he received the degree of B.D. at the Cambridge Theological School, where he had taken the course, and in the same year was ordered deacon by Bishop Nealy of Maine. Shortly after he was ordained priest, by Bishop Paddock of Massachusetts. His first pastoral charge was St. John's Church, Taunton, where he stayed three years. From there he went to Lynn, as rector of St. Stephen's Church. During his incumbency at Lynn, St. Stephen's Memorial Church was built, with a chapel and rectory, at the cost of \$250,000, being the gift of E. R. Mudge, Esq., of Boston. Dr. De Cormis was rector of St. Stephen's till 1885, when he became assistant priest in St. Ann's Church, Brooklyn, N. Y. In 1887 he became rector of All Saints' Church, at Great Neck, L. I. During his eight years' rectorship, a handsome church and rectory were built. In 1895, he accepted the rectorship of St. Paul's Church in Columbia, Pa., and remained there for six years. While at St. Paul's he succeeded in raising a large sum of money to pay off a debt of long standing, which had threatened the sacrifice of the parish property. He was also a member of the board of trustees of the Columbia City Hospital. In 1901 he moved to Cambridge, Massachusetts, where he lived for over ten years, then going to Brookline. Since 1901, he had not taken any permanent cure, but served for short periods in various capacities. In 1909, when the Rt. Rev. Dr. Jaggar of St. Paul's Church, Boston, had resigned, Dr. De Cormis was appointed priest in charge, and continued till the coming of Dr. Rousmaniere. In 1898, he received the degree of D.D., and in 1900 that of LL.D. He was a member of the Massachusetts Society of Colonial Wars and of the Brooklyn and Boston clerical clubs. He was past chaplain of the Eleusis Lodge of Masons, in Boston, and a Knight Templar. He was a member of the Lynn Hospital Corporation, which he had helped to establish. He married, in 1882, Miss Isabel Gibbs, daughter of Nathan B. Gibbs, of Boston. She survives him, as well as a son, Redington Mudge De Cormis, and a daughter, Carrie Fitch De Cormis. The funeral service took place in St. Paul's Cathedral, on Monday, February 6th, at half after two. *Requiescat in pace!*

Stimulated by the example of other institutions working along its lines, St. Luke's Home for Convalescents, Roxbury, recently has taken another step forward in its methods.

This is to charge the patients a fixed weekly sum of three dollars. On the former basis of giving the benefits of the home without cost, the needs of many possible patients were not met and work was falling behind that of other institutions of like character in effectiveness. The board of managers has found that the convalescent homes where a small fee is charged are taxed to their utmost, while the capacity of St. Luke's never has been continuously utilized to the full. The board has found that the dominant idea of all social work to-day is that the recipient must, so far as possible, earn this gift; hence the new step.

During the forty years the Home has been under only two heads. Mrs. P. R. Wells managed its affairs for thirty-seven years, resigning about three years ago. Since then Miss Harriet O. Coombs has been in charge as matron. She is a graduate of the

Massachusetts General Hospital, being enabled thereby to give the patients the benefit of expert medical attention. The chaplain, the Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury, not only conducts the regular services of St. Luke's, but is ready to minister at any time to the spiritual needs of the patients.

During a week in February, faculty members who were not ministers conducted morning prayers and preached at Appleton Chapel at Harvard. Their sermons, which were brief, were published in the *Alumni Bulletin* and were remarkably good. Professor E. K. Rand, Professor of Latin, and a Churchman, preached an admirable sermon on the work and need of the Church. To find these professors doing this and to have their addresses published in the *Bulletin* is, one may hope, a sign of Harvard's religious spirit.

The Dean of the Cathedral in his message to his congregation writes the following paragraphs concerning the Holy Communion:

Cathedral Notes "No item of my report to the chapter for the year 1915 brought me a deeper sense of gratitude than the fact that the number of persons receiving the Holy Communion in the Cathedral during the year was 14,264. The number of celebrations was 485, almost exactly the same as in 1913. The number receiving in 1913, however, was only 8,527. This shows an increase in 1915 of fifty-seven hundred. *Laus Deo!*

"The increase is to be accounted for partly by a large number of occasional worshippers. But in my eyes it is more important that many of the Cathedral congregation have been led to more frequent and regular use of their privilege at the Lord's Supper. I wish that I might add that many of those who have been associated with St. Paul's in the parochial days had also grown into a more devout appreciation of the value of the Sacrament. It is a grief to me to see that some of the former parish are very irregular at the Holy Communion. Some are at the altar only at rare intervals, in spite of the frequent opportunities which are offered. I speak with all humility on this matter, because it concerns the inner spiritual life. I am fully aware that many whose personal lives I can only reverently honor, in comparison with my own, do not find the same source of power, and the same Presence in the Sacrament that I find. I cannot refrain, however, for that reason from urging them to ask, as I have been led to ask, of recent years, whether there may not be in the Supper of the Lord a richer meaning than their early training taught them to expect, and whether they are not depriving themselves of strength which they need to meet the problems of their lives. 'I am the Bread of Life,' saith our Lord.

"It would be a wholesome exercise this Lent to put aside the various ecclesiastical notions in which we veil the Supper, and to come 'as little children,' ready to receive whatever the generous Lord can give."

A course of lectures on "Missions according to the Bible" will be given by Mrs. Edward S. Drown, under the auspices of the Massachusetts branch of the Woman's Auxiliary, on Thursday mornings during Lent from 11 to 12 in the Cathedral rooms. The preachers at the Cathedral on Sundays in Lent will be: 11 A.M.; the Dean; 4 P.M. (except March 12th and April 16th), the Rev. A. B. Parson; March 12th, the Bishop. 7:30 P.M. the Dean, except March 19th, when the Rev. Hugh L. Burleson will preach in commemoration of David Livingstone. An interesting additional Lenten service will be at 5:30 P.M. on Tuesdays, Wednesdays, Thursdays, and Fridays, consisting of an address on the Practice of the Presence of God, given respectively by the Rev. F. J. Walton, the Rev. A. B. Parson, the Rev. H. B. Edwards, and the Rev. Professor Fosbroke, D.D.

Miss Jennie K. Curren of Grace Church, Everett, has accepted a missionary appointment to St. Elizabeth's School, Wapatala, South Dakota. She has been president of the Woman's Auxiliary in Grace Church and an active worker in many directions. Speaking of the appointment, Mr. Taylor, the rector, says that, "Great as our sacrifice is, we gladly make it, for we realize, I hope, that a church cannot better justify its existence than by giving men and women, as well as money and prayers, to the missionary work of the Church."

Miscellaneous St. Paul's Church, Brockton (Rev. D. B. Matthews, rector), is mourning the death of George Shaul, choirmaster of the church and much beloved.—Secretary Daniels of the Navy has written to Supt. Stanton H. King of the Sailors' Haven, heartily endorsing the idea of a "Sailors' Day" in the churches, when prayers shall be offered and gifts made for the mariners.—The Rev. C. H. Brown, rector of Grace Church, Norwood, is soon to move into the new rectory and intends to use the house also for the social side of the parish life.

JOHN HIGGINSON CABOT.

THE GREAT MAN is he who is acting truly for some great object. Though his sphere of action be narrow, and its separate acts small, yet are they all hereby ennobled. There is a true dignity in manual service, in daily labor, in the commonest employments, if they are prompted and directed by high motives; and this sets the seal of greatness on the life. Such a life is that great thing, Duty.—*Bishop Wilberforce.*

PHILADELPHIA ENTERTAINS "PROTESTANT" CLERGY

Who Adopt "Declaration and Testimony"

RECTOR CELEBRATES FORTY-FOURTH ANNIVERSARY

The Living Church News Bureau }
Philadelphia, March 6, 1916 }

A MEETING of the clergy of the Church who have been interested in the "Protestant" movement was held in Holy Trinity Church on Wednesday last. There were about one hundred men present from all parts of the country for an all-day session. The election of officers resulted as follows: President, the Rev. Randolph H. McKim, D.D., of Washington; vice-presidents, the Rev. Floyd W. Tomkins, D.D., of this city, and the Rev. Herbert Shipman of New York City; secretary, the Rev. Charles W. Shreiner of Philadelphia. The organization is called the "Church League of the Protestant Episcopal Church." Its object is to "maintain the Protestant character of the Church and to discourage the introduction into Episcopal churches of the teachings and ceremonials of other Christian institutions."

The following "Declaration and Testimony" was unanimously adopted:

"Issuing from the Reformation without the loss of her ancient heritage, and baptized afresh in the spirit of the New Testament, the character of our Church became what is revealed in her name the Protestant Episcopal Church.

"Confident in her possession of the historic creeds and maintaining her ancient ministry, comprehensiveness became a great characteristic.

"So much that is alien to her history and spirit is now being set forth in her name that loyalty demands of her sons a clear declaration of their allegiance.

"First, we assert, therefore, our allegiance to the following principles:

"1. The sufficiency of one sacrifice of Christ, and His sole mediatorship with God.

"2. The sacred right of an individual soul to an immediate approach to God in Christ.

"3. The supremacy of the enlightened conscience in the individual life as the final court of appeal.

"4. The supremacy of Holy Scripture as the test and warrant of Christian doctrine.

"Secondly. We affirm our loyalty to the following truths, which are clearly indicated in the formularies of the Church:

"1. The sacraments as the two alone ordained by Christ Himself.

"2. The presence of Christ in the life of humanity, realized in experience, and most tenderly realized, by faith, in the feast of His own appointment.

"3. The continuity of the ministry by an historic method as a fact of signal value and authority, and independent of any theories that may be imposed upon it.

"Thirdly. In the face of the present demand, openly expressed by bishops and others, that our Church declare herself that there may be no mistake in her position, we affirm:

"1. The Church has declared herself on these points, historically, specifically, and unequivocally.

"2. This Church's unique conception of comprehensiveness cannot be nullified by the effort to include what she has definitely excluded.

"3. This Church has made confident declaration of her position as a result of her belief in the guidance of the Holy Spirit and as a consequence of the characteristic use of sound learning."

Dr. Johnston, of the Church of the Saviour, as spokesman for those who were at this meeting, is quoted as saying that these declarations are an answer to the call of certain bishops that certain men come out and declare themselves.

The Rev. J. A. Goodfellow celebrated his forty-fourth anniversary in the Church of the Good Shepherd last Sunday. Mr. Goodfellow, since the death of the Rev. Snyder

Forty-fourth Anniversary of Rector B. Simes, has been the senior priest in the diocese. In the morning Mr. Goodfellow spoke of the work which had been accomplished during the history of the parish. He told how they had, from worshipping in a hall over a market place gone into the new Church which they had built after much trial and many struggles. When he took charge of the work there was a debt of \$7,000 on the congregation. Since that the present building has been erected; a parish house built, and a rectory purchased, and all are free from debt. One feature of the observance last Sunday morning was the commemoration of the 1,770 dead of the parish, at whose funeral services Mr. Goodfellow has officiated. Mr. Goodfellow has also officiated at 700 weddings, baptized 2,500 persons and presented 1,207 people for confirmation. He has built the congregation up to about four hundred members.

The mid-winter meeting of the West Philadelphia Sunday School

Teachers' Institute was held in the Chapel of the Mediator on Tuesday evening February 29th. Over one hundred teachers were present at the supper and many more came later. There were separate conferences for the teachers of each department in the Sunday school; the general topic for all being "The Teacher Teaching Missions." Later in the evening, the Rev. Frederic Gardiner, L.H.D., Provincial Secretary for Schools and Colleges, made an address on "The Inspiring Scope of Religious Education." At this meeting the name of the institute was changed to the West Philadelphia Branch of the Sunday School Association of the Diocese of Pennsylvania. The change was made in order to foster a closer connection between the local and the diocesan organization.

All the arrangements for the noonday meetings to be held during Lent in the theatres and churches down town are now made. On

Noonday Services
Ash Wednesday Bishop Rhinelander will be at the Garrick Theatre, and Bishop Matthews, of New Jersey, will be the preacher on Thursday. Bishop Talbot will be at Old St. Paul's on Wednesday and Bishop Van Buren on Thursday. Dr. Washburn, the rector, will be at Old Christ Church on Wednesday and the Bishop of the diocese on Thursday and Friday. The rector, the Rev. Carl Grammer, will be the Ash Wednesday speaker at St. Stephen's Church, and Bishop Talbot will be there on Thursday. The Roman and Lutheran Churches have also arranged for noonday services to be held in their respective centers. There will be a service under the auspices of the Universalist churches on Thursday. Each year the lead of the Church is being followed by the Christian bodies in this city, and preparations made for the care of their people in these services.

Most of the 825 members of the Boys' Club of the Church in this diocese took part in the nineteenth anniversary celebration at the club rooms last week. This club is under the

Boys' Club
care of the Church Club, which has done much for the boys in that mill district. There was a large entry list in the cross-country run in the afternoon. The crowds were taken care of by Troop Eighty-seven of the Boy Scouts. In the evening prizes were awarded at the club house and a very pleasing programme was presented.

The play which has been written by Bishop Van Buren setting forth the missionary idea was presented in the parish house of the Church of the Saviour on Friday evening.

"Pagans"
In spite of the inclement weather there was a large attendance. Miss Clarke, the daughter of a vestryman of the parish, drilled those who took part, and was very successful in her effort.

The graduating class of the Ogontz Girls' School attended the morning service in the Church of St. Luke and the Epiphany last Sunday. The rector, the Rev. David M. Steele, preached a sermon on "Ruth."

Church of St. Luke and the Epiphany
At the Sunday afternoon services in Lent in this church a series of visiting preachers will doubtless fill the building to capacity. These services have developed from year to year until they are of importance on their own account; and this is an interesting act of coöperation on the part of the neighboring rectors.

The Rev. George Chalmers Richmond has opened what he calls St. John's Independent Episcopal Church, in North Logan Square, where he held his first service last Sunday.

EDWARD JAMES MCHENRY.

INTERVALE IN WINTER

Everywhere, everywhere, snow:
Snow where the frost flowers glow,
Sheathing the willow trees,
Borne on the frosty breeze:

O'er the bleak mountains, snow,
Snow on the gulfs below,
Snow amid crystal shrines,
Snow crowning dusky pines.

Ice-bound the river lies,
Hushed are the birds' faint cries,
Silent the gay cascades,
Shrouded the forest glades.

Peace with the stillness blends,
Peace from the hills descends;
Intervale, peace divine,
God's gracious gift is thine!

HARRIET APPLETON SPRAGUE.

"STEADFAST in the faith." This is absolutely necessary for resistance. A man cannot fight upon a quagmire; there is no standing out without a standing, some firm ground to tread upon, and this faith alone furnishes. It lifts the soul up to the firm advanced ground of the promises, and fastens it there; and there it is sure, even "as Mount Zion that cannot be removed."—*Archbishop Leighton.*

PRE-LENTEN DINNER OF CHICAGO CHURCH CLUB

Marks Beginning of Campaign for Noonday Services

RELIGIOUS EDUCATION ASSOCIATION MEETS

The Living Church News Bureau }
Chicago, March 6, 1916 }

IF the publicity committee of the Church Club has the same success with the Lenten weekday services at the Majestic Theatre as they had at their Pre-Lenten dinner at the Auditorium Hotel on Tuesday evening, February 29th, they will fill the theatre from pit to gallery. The huge banquet room of the Auditorium Hotel was filled to overflowing, and the newspapers were correct in saying that scores were turned away. Publicity plus a good programme crowded the banquet hall, and the same kind of publicity plus a list of noted speakers should fill the theatre during Lent. At the dinner the campaign for attendance at the noonday services was announced to the Church people of Chicago. The campaign was formally begun on Tuesday night. Mr. George W. Higginson, president of the Church Club, who presided, spoke of "The Purpose of the Campaign"; Mr. Roy R. Bailey spoke at length of the plan of the campaign; and the Rev. John Henry Hopkins, D.D., made a short and inspiring speech on "Clergy Coöperation." Mr. Higginson, in announcing that the Church Club had undertaken the advertising of the services for the first time, said that they felt the need for all men in these serious days to go apart, as they might during Lent, for preparedness' sake. He told of the need of clear-sighted, spiritual men and women to prepare for these services. He announced that the publicity committee now numbered five hundred. Dr. Hopkins said that a weekday religion was absolutely essential, and that publicity in religion was needed to-day as never before. He thought the campaign and the services a splendid opportunity, and hoped that it might be said in coming years that while the world was at war the Church in Chicago was at prayer. Bishop Page, who was heartily received, spoke on the Pension Fund. He told the interesting and encouraging news that at the last meeting of the board of directors of the Church Club it was unanimously voted that the Church Club offer its organization for furthering the Pension Fund Plan in Chicago.

Archdeacon Stuck, who is to be the first speaker at the Lenten down-town services, was the guest of honor and the speaker of the evening. He gave a fascinating account of Alaska and the Church's mission there. He asked that the white men do justice to the Eskimo and to the Indian, and reminded his hearers that our modern civilization owed much to the Indians of the far North. The Boy Scout movement, which is doing so much for our youth, was, he said, an instance of one of the red man's gifts to the white man.

The thirteenth annual meeting of the Religious Education Association was held at the Congress Hotel, February 28th, 29th, and

March 1st. The threefold purpose of the Religious Education Association is "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value." The meeting this year took the form of a specialized conference on "Religious Instruction and Public Education." The work of the conference was based upon investigation of various experiments in weekday instruction in religion, with special attention to its relation to the public schools. The data secured, of which digests were printed in advance, furnished a basis for the discussions. There were many evidences that the important subject of religious education is impressing educators of all communions and creeds, and is enlisting the interest of the public. The conferences were well attended by educators, clergy, teachers, and the public. The discussions at them were unusually earnest and keen. The convention was a very representative one, for while most of the delegates and speakers were Protestants, there were many Churchmen, and several leading Roman Catholic and Jewish educators present, some of whom had papers.

The first report, on Correlating Religious Education with Bible Instruction, which was read as a subject for discussion, was by Dr. George A. Coe, professor of Religious Education in the Union Theological Seminary, New York. Dr. Coe strongly advised the continuance of the separation of Church and State, and gave as his reasons:

"The opposing religious bodies are still watchful of one another. No workable plan for increasing the religious functions in the public schools is likely to be agreed upon.

"The argument for teaching the Bible in the public schools on the ground of its literary merits seems to have had little weight because

it has been advanced by religionists from evidently religious motives.

"The forces that are devoting themselves assiduously to the reform of religious education are rarely, if ever, eager to commit religious functions to the state. The demand that the public schools provide religious education proceeds in large measure from persons who feel that something needs to be done, but have not yet become absorbed in the details of the reconstruction that is already under way within the churches."

The prevailing opinion of the discussion of the report favored Dr. Coe's contention.

In the discussion of the Problem of Curriculum and Teachers, the Rt. Rev. Monsignor P. R. McDevitt gave the Roman Catholic viewpoint; the Rev. H. H. Meyer, the Protestant; and Mr. S. Benderley of New York City, the Jewish.

"Weekday instruction in religion has long been the policy of the Catholic Church," said Father McDevitt, "with the purpose of translating knowledge into action, inculcating patriotism on a basis of faith, ingraining moral precepts into the very nature of the child, and maintaining an unbroken religious spirit from the cradle to the grave. The Catholic Church stands constantly for the wider instruction of youth in religious matters."

"There is the possibility of a common meeting ground for Catholic, Jew, and Protestant and a basis for a firmer fellowship and greater understanding in the widespread need to-day for religious education," said Dr. Meyer. "And I believe the future will see through it a closer federation of denominations."

"The Jews are willing and anxious to cooperate in movements that will make religious education more widespread," said Mr. Benderley. "We object to the Gary system because we believe it is not the most feasible. However, we stand unitedly behind the effort to make religion more and more a matter of daily instruction."

An unusually interesting session was held on Wednesday, March 1st, on Moral Training and instruction in Schools. Mr. Jesse B. Davis, principal of the Central High School, Grand Rapids, Mich., in a survey of conditions in high schools, strongly condemned the fraternities in the schools. He said that in some instances in Grand Rapids fraternities were the headquarters for corrupting practices, and that the best cure for the fraternity was the substitution of something better. In Grand Rapids the faculty had changed one fraternity into a good fellowship club, and others into open organizations supervised by the faculty.

Sex Education in High Schools was another topic at the same session. Dr. J. M. Exner, secretary of the International Committee of the Y. M. C. A., made a strong plea for sex education in high schools. Dr. Exner presented some very instructive figures in support of his contention, made in a study of the sex question by an interrogation of one thousand college students. He found that 87.5 per cent. had received their first striking and permanent impressions about sex before the thirteenth year. Of students who had received some instruction from responsible sources, 90 per cent. said that the teaching had made a good impression on their lives; and only 1.2 per cent. said the influence was bad. If, said Dr. Exner, crude methods of sex instruction can produce such good results, what cannot be expected when sex education shall become a natural and systematic feature of the whole educational scheme.

In connection with the convention there was held a conference of Church workers in state universities, in which several of our clergy took part. On the afternoon of Wednesday, March 1st, the Rev. Dr. Bradner, of the General Board of Religious Education, presided at a meeting, when the report of the Commission on the Religious Life of Children was read and discussed. On Thursday there was a series of short addresses by more than thirty speakers on the following topics: "The Work in General," "The University Pastor," "The Local Church," "The Student," "The Woman Student," "Bible Study," and "The Faculty." Among the speakers were the Rev. Dr. Stewart of St. Luke's, Evanston, who spoke on "The Pastor of the Parish and Successful Student Work"; the Rev. John Mitchel Page, chaplain of the University of Illinois, who discussed the topic, "Is there a lapse of faith in the State University?" and Deaconess Goodwin, who told of "The Opportunities at the Summer Conferences." The Rev. W. E. Gardner, D.D., secretary of the General Board of Religious Education, was a member of the advisory committee on programme.

The president of the association, the Rev. George B. Stewart, L.L.D., president of the Auburn Theological Seminary, in his annual address delivered on Wednesday, March 1st, spoke of "Religious Education and the Present World Situation." In his address Dr. Stewart warmly criticised the pacifists of to-day.

The monthly meeting of the Woman's Auxiliary was held in the Church Club rooms on Thursday, March 2nd, the president, Mrs.

Deaconess' Day at the Woman's Auxiliary Hermon B. Butler, presiding. Forty-two parishes and missions were represented. Receipts for the month totalled \$2,341.23, and disbursements \$2,195.40. The treasurer reported the good news of prompter payments of pledges this year, the books showing, up to March 1, 1916, \$1,079.52 more received than up to March 1, 1915. The president told of an appeal from Bishop Page for \$400 to pay the salary of a priest in a mining town in the missionary district of Spokane. More than half of that amount was immediately pledged. Mrs. Butler called attention to the distressing fact that there were

only 550 subscribers in the diocese to the *Spirit of Missions*, and urged an immediate reform in this matter for the sake of "missionary intelligence."

Deaconess Fuller, who was the first speaker, told of her eight months ministrations at the County Hospital, which, she said, "occupied a unique place in Church work," because of the thousands there each year, unaffiliated with the Church or any Christian body, who might be reached. For this big field, the diocese is able to give only part time of one deaconess, the services of only one lay reader on Sunday, and the ministrations of a priest once a month. She begged that Chicago, who gives so generously in money for the munitions of the work, should give of her children to do the work, and she especially pleaded for women from Chicago for the vocation of deaconess.

Dean Pond then spoke of the splendid service done by Deaconess Clare and Deaconess Elizabeth for Cathedral missions, especially of the work at the County Poor House at Oak Forest, and told of the multifarious pitiful demands upon their help and sympathy. He ended with an appeal for the support of the Cathedral, asking that for the coming year at least "10,000 out of the 64,000 Church people of Chicago" give a birthday offering this year for the Cathedral work. Then the \$8,000 he needs, outside of assured funds, will be met. The offering for the day, amounting to \$70, was given to him as the diocesan Woman's Auxiliary birthday gift.

At the February meeting of the diocesan board of missions, Bishop Anderson announced that the University of Chicago was

about to build a large chapel, to be open for services to all Christian bodies. The Bishop asked the board's advice as to whether the work at the University should be assigned to the clergy of the neighboring parishes, or whether a student pastor should be appointed. The matter was referred for consideration to the following committee: The Rev. C. H. Young, the Rev. John Henry Hopkins, D.D., the Rev. G. H. Thomas; Messrs. C. A. Seely and H. J. Ullmann, and Dr. L. L. Gregory.

The winter meeting of the North Side Sunday School Institute was held at the Church of the Atonement, Edgewater, on Monday evening, February 28th, the Rev. L. F. Potter, president of the Institute, presiding. A devotional address was made at Evensong by the Rev. E. H. Merriman on "The Teacher's Sacramental Life."

Afterwards there were three sectional conferences on the subject of the Catechism. The first, led by Miss Winnifred Long, was on the Catechism in the Primary Departments; the second, led by the Rev. A. A. McCallum, was on the Catechism in the Junior Department; and the third, led by the Rev. W. B. Stoskopf, was on "Devotional Instruction in the Senior Department." The closing address was made by the Rev. Prof. L. C. Lewis, of the Western Theological Seminary, on "The Faith in Action."

The educational committee of the Young Woman's Auxiliary is holding a study class on Missions during Lent at the Church Club rooms. The central class is held on Saturdays, and is led by Mrs. Frederick Greeley. The aim of the course is to discover what missions have done for the Indians. *The Conquest of the Continent* is used as a text book. The class is intended for all young women between the Junior and the Senior ages, who wish to study missions, and for leaders who will organize and lead study classes in their own parishes.

An important conference on Church Advertising and Publicity was held in Willard Hall on Friday, February 25th, under the

auspices of the Advertising Association of Chicago—a business organization of more than seven hundred men. Among those giving addresses were the Rev. Charles L. Stelzle, former pastor of the Labor Temple, New York City; Dr. Christian F. Reisner, of Grace Methodist Episcopal Church, New York City; Dr. A. F. McGarrah, author of *A Modern Church Program*; Mr. Herbert Smith, associate editor of the *Continent*; Mr. Carl Hunt, editor of *Associated Advertising*; and Mr. De Witt Clough, president of the Chicago Advertising Association. There was a symposium of pastors and laymen who had tested various advertising methods. Twelve delegates from Milwaukee attended. An "Ad Choir" of twenty well-known advertising men sang at the sessions.

THE PREPAREDNESS we most need is that of righteousness and reverence, self-control, and patience and good-will toward all men. Our strength will be as the strength of ten if we keep our hearts pure. Having this spirit of faith and trust we shall live in the midst of these troubled times and God will keep us in peace. And for this simple but fundamental faith we shall have the greatest ground for thanksgiving and shall go into the house of God with praise.—*Presbyterian Banner*.

A WELL-TUNED heart must have all its strings, all its affections, ready to answer every touch of God's finger. He will make everything beautiful in its time. Sweet harmony cometh out of some discords.—*Rev. Richard Owen*.

THE PANAMA CONGRESS

[FROM OUR OWN CORRESPONDENT]

PANAMA, February 20, 1916.

TWO happenings on Wednesday last gave an interest to the events of the day which was equalled only by the interest which was called forth the following morning by the discussion of the report of the Commission on Unity and Coöperation. The first was the arrival of Bishop Kinsolving, and the other was the address of Judge del Toro of Porto Rico. The ready wit, the light touch, the outspoken convictions of Bishop Kinsolving won instant recognition on all sides. Judge del Toro had come to the Congress because he firmly believed that the spread of the ideals of evangelical Christianity would be for the betterment of the Roman Church and for the uplift of the peoples of the Latin American republics. His first words were eagerly awaited. His address was so thoughtful and his own personality so modest and refined that he was greeted with loud applause and approbation. Before beginning his address, which was delivered first in Spanish and then in English, he said:

"Before beginning to read my address, I desire to say something by way of introduction. I come from a family Catholic in its origin, but for a long time past I have not personally been a member of any Church. As the years go by, my faith is increased in the helpful influences of Christian principles, as also my love and respect for all Churches when they fulfil the high mission that has been committed to them. I believe firmly that the extension of the Reformation in Latin America, intelligently, vigorously, is to bring about conflicts of conscience in which are forged and builded the great characteristics so necessary for the greatness and the redemption of republics. For this reason I appear among you."

On Thursday morning, the discussion turned upon the report of the Commission on Coöperation and Unity. It was opened by the chairman, the Rev. Dr. Charles L. Thompson, a Presbyterian. A notable incident occurred when the speaker reminded Dr. Speer of an utterance some years ago to the effect that at the end of the twentieth century there would be no such thing as a Presbyterian Church. Dr. Speer replied that he would stand by the expression, shortening the time, however. This was greeted with loud cheers from the delegates. The Rev. Eduardo Carlos Pereira, a Presbyterian of Brazil, said that it was vital to Christianity that in Latin and North America there should be a union of all evangelical forces. Latin America, he said, is awakening from a long sleep. This is the supreme moment for coöperation. The Rev. Alvaro Reis, a Presbyterian, too, and a Brazilian, cautioned the Congress against too strong an emphasis upon coöperation at this juncture, as it might defeat the irenic purpose all had in view. As a matter of fact, he remarked, there are many individual members of the Roman communion who are at present coöperating, namely, by assisting in the establishing and maintaining of schools and hospitals. Members of the Mexican Methodist delegation urged immediate partition of territory, declaring that such a plan would set forward the conquest of Mexico by Christian forces an entire generation. Another delegate urged that an appeal be sent to the Waldensians to come to the aid of Protestantism at this juncture. Professor William Adams Brown, of the Union Theological Seminary, advocated the release of certain members of the teaching staff of North American universities and seminaries for the purpose of instruction and inspiration of Latin America.

The judgment of the Congress itself is evidenced by the unanimous adoption of resolutions on Friday looking to a formal plan for the continuation of the work begun here at Panama.

"The members of the Panama Congress on Christian Work in Latin America recommend:

"I. That the Committee on Coöperation in Latin America be enlarged and reconstituted so as to consist of the following:

"(1) An American and Canadian section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coöpted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies, of which coöpted members at least one-half shall be delegates in attendance upon this Congress. (2) A European section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coöpted members not exceeding one-half of the number appointed as representatives of the various British and continental mission agencies. (3) *Ex-officio* members consisting of the chairman and the secretary of the committee or council representing the mission and churches of each country or group of countries in Latin America.

"II. That there be an annual meeting of the American and Canadian section, and also of the European section.

"III. That the American and European sections of the committee shall each have an executive committee numbering approximately one-third of the total membership of the section.

"IV. That the executive committee of each section shall, as a rule, meet once every quarter to carry out the general policy and instructions of the section.

"V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable coöperation on the part of the European mission agencies may be developed as rapidly as possible.

"VI. That the American and Canadian section should, as may be desired by the coöperative bodies, take steps promptly to give effect to the findings of the various commissions in the light of the discussions of the Congress, so far as the coöperation of the missionary agencies of the United States and Canada is concerned.

"VII. That the matter of ways and means of common action between the American and European sections shall be worked out after the European section shall have been organized.

"VIII. That the *ex-officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European sections."

A sad illustration of what not infrequently is seen in mission fields was given by the Rev. Dr. Ira Landrith of Boston. On the Sunday before he had attended a Baptist church in a suburb of Panama. Within four blocks of the building were three other Baptist churches, one of which was actually opened since the beginning of the Congress, ten days ago.

Local members of the Episcopal Church appreciate the withdrawal of Bishop Kinsolving from an engagement made for him before his arrival to preach in the "Union Church of the Canal Zone." Upon learning that the work of this body is divisive rather than unifying, having added just one more to the denominations long at work in Panama and the Canal Zone, he did not hesitate to decline to speak.

The devotions on Saturday afternoon, the closing day of the Congress, were marked by a deeply religious feeling, first of thanksgiving, then of intercession, and then, beautifully and fittingly concluded by Bishop Brown by his use of the Church's prayer "For the unity of God's people." The address at this service was made by the venerable Dr. Alexander, loved by everyone, on the subject, "Jesus Christ, the same yesterday, to-day, forever."

These statistics have been secured as to attendance officially recorded: 304 delegates officially accredited came from without the Isthmus, of which number 145 are native Latin Americans and American missionaries to Latin American countries, and 159 are from the United States, Canada, England, Spain, and Italy.

Immediately after the adjournment on Saturday, the Continuation Committee was organized with the election of Dr. Speer as chairman, and Bishop Brown and Bishop Oldham (Methodist) as vice-presidents.

To-morrow a large delegation is leaving for Chile to take part in a regional conference there, Bishop Kinsolving accompanying this delegation. Bishop Lloyd is returning to New York immediately, as is also Bishop Brown. Bishop Colmore goes directly to Haiti to take up his visitations there, and Bishop Hulse will go to Cuba to take part in a regional conference called to meet in Havana.

At a reception given to the ladies of the Congress at the National Institute, Panama, the wife of President Porras was present. This is only one of many social courtesies extended locally to the delegates.

WHY SHOULD I be anticipating evils, instead of blessings, when such a God is mine? Is life to be filled with mournful sunsets only? Are there to be no beautiful sunrises too? The coming days stand before me, like empty vessels waiting to be filled. If I myself fill them up with my forebodings and alarms, what they hold will be bitter enough. But if I suffer God to fill them, they will overflow with the good wine of His joy. And when, at last, the journeyings are over, the wilderness is passed, and the fights are done, and my loving Master, in the good land beyond, asks me to look back and say whether on earth, while serving Him, I ever lacked anything I did really need, my thankful lips will have only this to answer, "Nothing."—*Rev. G. H. Knight.*

TO LOVE for the sake of loving is almost the characteristic of an angel.—*Lamartine.*

The Church's Mission Among Afro-Americans—A Suggestion

By the Ven. FLOYD KEELER

ONE of the questions before the Church, and one which will not down, is that of making provision for more adequate supervision for our negro congregations, and, with that, the pursuit of a more aggressive policy in connection with work among the colored population of the country. We believe that we have a mission in the United States to "all sorts and conditions of men," and we know from the conditions before the Civil War that we can make an appeal to the negro race. In slavery days there were no negro churches or congregations (or practically none), but the slaves attended service with their masters. They were taught their catechism by the "young mistress," and were duly baptized and presented for confirmation by the parish clergy, who also ministered to them in things spiritual afterwards. The war with all its devastation, the period of "Reconstruction" with its iniquitous social upheaval during which the viewpoint of the newly-freed negro was completely changed, destroyed the possibility of continuing the old relations in most instances. The impoverished Southern white man had all he could do to support his own church, the free negro was no longer welcome there because of the false ideas he had imbibed from the "carpet-baggers" and their followers, and there were few clergy who had time or inclination to organize separate congregations for them. Hence it was that their religion, being left without the guiding hand of the white man, in most instances took on the form of a semi-barbarous, semi-Christian sect, having no connection with the whites and exercising little or no moral or spiritual influence upon its followers. Some Churchmen of course did not repudiate their responsibility and did their best to keep up the spiritual lives of the race, which needed it now more sorely than ever. Sunday schools and churches for the colored people were organized and colored men began to be educated for the ministry.

So long as there were only a few of them they created no problem, but with their increase in number the question of race separation became an insistent one. As one of their leaders recently has said, they are a "race apart" and must be reckoned with as such. No matter what theory one holds as to the desirability of such a condition, the fact stands out so clearly that no one not wilfully blind can fail to see it. As the negro race has developed, the Church appeal has been answered by increasing numbers, until now there are to be found in every province organized congregations ministered to by clergy who are devoting their whole time to such work. The problem therefore is not sectional but national.

Naturally the bulk of the work among colored people is in those parts of the country where they constitute a considerable proportion of the population, namely, the Provinces of Washington, Sewanee, and the Southwest. The two former contain over 12,500 communicants according to the figures given in the *Living Church Annual* for 1916, while the last, although it has a large negro population, reports only 745. Surely this is a call to more work, and if the work is held back by inadequate supervision it is clearly the duty of the Church to give its attention to providing something that will be adequate.

Several plans have been suggested which may be briefly discussed. All of these center around the idea of the extension of the episcopate to include a bishop or bishops for the negro race. The first plan is that of a Negro Suffragan Bishop. The plan of those who advocate this is to have consecrated a worthy negro priest to the office of bishop, giving him the oversight of colored congregations within the diocese for which he is consecrated. This plan is open to a number of objections. First, the negroes themselves do not want it. They already have separate convocations presided over by colored archdeacons, and the suffragan bishop would merely tend to isolate them further from all contact with their white brethren, while it would give them no additional share in the Church's legislation, since the suffragan has no vote in the House of Bishops. They feel, too, that the consecration of a negro suffragan would tend to stamp their bishop as of an inferior standing, to the detriment of aggressive work among their race. Another objection is that hardly any one diocese would be able to provide for such a suffragan alone. It would be necessary for several dioceses to combine and the lot of a negro suffragan working under several different bishops, to each of whom he was

subject in all things, would be anything but an enviable one! But if one diocese did find itself able to support a negro suffragan, the benefits of such a provision would be confined to that diocese and would have no effect on the problem at large. The consecration of suffragans in several dioceses would not be wise (even if practicable), for we cannot too carefully guard against the possibility of schism with three or more such bishops able to perpetuate their own succession. Races of more stability and with a far longer history of freedom than the Afro-American have been known to do such things and the possible gain is not worth the possible harm.

The second plan is known as the "Racial Missionary District," the idea being to set apart colored congregations under a missionary bishop of their own, the point of contact with the white race being furnished in the equality of their bishop in the House of Bishops, and of their representatives in General Convention and possibly in the Provincial Synod. This plan has been faulted as being contrary to Catholic polity, making jurisdiction concurrent yet independent instead of territorial. Admitting the fact that in the West at any rate this is an unusual thing and that the ordinary normal method of extending the episcopate is in the diocesan system, we must not forget that other methods have been used and have not been condemned by the Church as uncatholic. In this case we have a very close analogy in the condition in many places in apostolic times, where large Jewish and Gentile Christian populations were living side by side. In that case there was not even color to aid in distinguishing the one from the other, but any attempt to mix the two led to disaster. There were two races living in the same territory, largely speaking the same language, subject to the same civil authorities, yet absolutely separate in social and religious customs. The condition is exactly that which exists in this country between the two races to-day. The Apostolic Church met the issue by committing the "Gospel of the Circumcision" to St. Peter and the Mission to the Gentiles to St. Paul, and no one seems to have worried over the fact that they were working in the same place at the same time. It is true that the problem worked itself out to a satisfactory conclusion later and it was found possible to unite the two races in the same congregations and under one bishop, but at first it was not possible and the Church did not attempt to do it. Why should we so rigidly insist on doing the impossible now?

The Racial Missionary District is the plan desired by the majority of the leaders of the negro race and it offers at least a workable basis for experiment, for experiment it is and must be recognized to be. It has been quite generally assumed that if this plan were tried it would mean the elevation of a negro priest to the episcopate, and on that ground some have raised objections. It is just here that Bishop Darst's plan would seem to commend itself, and I have been surprised that so little comment has been made regarding it. In his convention address last year the Bishop urged the setting apart of a Racial Missionary District for the negroes, appointing a white bishop for it. The advantages of this plan are numerous. The whole scheme is confessedly experimental. It may not be a success and if it were to fail in the hands of a negro bishop there would be those who would lay it to his race rather than to any other reasons, whereas if in the hands of a competent white bishop it is found unworkable it will be seen to be because of some really fundamental defect in it. Moreover the white bishop could readily be transferred to some other field by the House of Bishops if he was seen to be a misfit, or if he found himself unsuited for the task, and this would be done without any sense of humiliation to the bishop or loss of prestige by him; whereas if the bishop were a negro, he could not be used anywhere else in the United States and the feeling that he had undergone some sort of degradation would inevitably be attached to him.

If the Church determines to try such a plan it would seem wise to try it in that part of the country which contains the largest number of colored Churchmen and under such circumstances as would be most likely to make it a success. The Province of Sewanee most nearly fulfils these conditions, for in every diocese and district but one colored work is reported. According to the latest figures there are 107 congregations, containing 6,148 communicants, administered by 54 clergy (most of them colored men) who give all their time to negro work and 12

clergy who have charge also of white congregations. Of institutions there are fifteen schools, ranging from the kindergarten to those offering such advanced work as is done at St. Augustine's, Raleigh, and there are two hospitals.

The contact with the rest of the Church would be afforded by the district's representation in General Convention and could be further enhanced by its being given equal rights in the Province. This would not entail the difficulties which are presented in diocesan conventions as the fewness of the colored delegates would make them easy to care for at the meetings, and their bishop, being a white man, would be no problem.

Such a district would be worthy of the very best man the Church has to put into it, and such he should be. He ought to be a man of Southern antecedents, one who in his own social right has the entrance to all that is best in the South, one who can appear anywhere and plead his cause before any audience. He must needs be able to understand the negro race, yet at the same time he must understand those subtle social distinctions which count for so much in the South, the disregard of which produces so much misunderstanding and prejudice. A man of this sort, consecrating his life to the work of the negro race, could, I believe, bring forth worthy results. At any rate the plan seems worth trying and is by far the most feasible one that has been suggested.

STATEMENT OF A SYRIAN REFUGEE

MANY former students of the General Theological Seminary will remember Paul Shimmon, a Syrian who was educated there that he might do lay missionary work in Persia under the Archbishop of Canterbury's mission in that land. Mr. Shimmon has lately returned to New York from his native country after witnessing very sad incidents connected with the Kurdish raids upon Christians in Persia and the Ottoman Empire. He is the author of a work, *Kurds and Christians*, and has lately published a pamphlet entitled *Massacres of Syrian Christians in Northwest Persia and Kurdistan*, to which the Rev. F. N. Heazell, organizing secretary of the Archbishop's Assyrian Mission, contributes the preface. The Young Churchman Co. is acting as American publisher for these works and a stock of both is enroute to them from England. They are hoping shortly to be able to supply both of them.

The following personal statement is made to THE LIVING CHURCH by Mr. Shimmon:

"I am in New York at last. It is a marvel. I cannot write of all my past life in Persia, but I will endeavor to give a bare outline of the past year.

"On January 2, 1915, the Russian regiments at Urmi in northwestern Persia suddenly withdrew. To escape being held for ransom money and even the worst, a few well-known persons and I stole out at night with the retreating army. No rear guard action, however, took place, nor were our communications actually cut off as we had greatly feared. We made for Tiflis in the Caucasus and were there and in parts of Russo-Persian frontiers following the now newly advancing Russian columns till they reached again to Urmi on May 24, 1915.

"Before leaving Urmi, however, I had just time to take my family to the city, a five minutes' walk from our home. They stayed at the house of my brother-in-law, which is separated from the American Mission premises by a wall, thus putting them all under the American flag. They remained there for four and one-half months, witnessing fearful tragedies, never leaving the house.

"The Kurds and Turks immediately took possession of the entire plain and city. The beautiful villages were all plundered, many burned to the ground, and one thousand persons killed in the first few days of January, 1915. My step-mother and her two children were among the two thousand in Geogtapa who were saved by an American missionary. The old homestead has been burned. Some fifteen of my near relatives were killed—in one or two instances burned—or died of typhoid and destitution. I used to pray that if God would spare one or possibly two of the members of my family I would feel that I was the most fortunate man. But thank God they are all safe and living. At one time a dozen were down with typhoid in our house, four in one room, when just across in the fearfully crowded American yards people were dying every day by the scores. My wife was down for thirty-two days with typhoid but pulled through at last. I am sorry to say that Mrs. and Miss Neesan both deceased, the latter through fear of reported impending massacres.

"I joined my family in May and stayed in Urmi till August, devoting myself to the work of restoration of property and visiting the ruined villages one after another.

"On the second flight of all the Christians from Urmi on August 6, 1915, my family left ahead of me. I was in the country and by the time I returned all had gone. I found the house empty and doors

standing open. The harness left for me to hitch some cart to was taken away and I was compelled to ride on horseback day and night until I reached them some forty miles away making for Russian border. The people were sent back, however, by the Russian general and promise was given to leave sufficient forces to keep Urmi safe, which I am glad to say has proved true, but the people are passing the winter with hunger actually staring them in the face.

"I decided to come to America at the instance of the Patriarch of the Syrian Church to help in the common cause of the refugees. We came to Tiflis in the Caucasus, where I left my little girl with my brother's wife and other relatives. My brother Aghasie, however, came to America. From Tiflis we passed by the Caspian Sea to Rastov, Moscow, Petrograd, Finland, Sweden, to Christiania, and through the wonderful mountains of Norway to Bergen, from where we took steamer through the North Sea, escaping mines and submarines till at last we reached England on October 11th.

"We stayed in London for three months. During the time we were there over \$25,000 was raised and sent for the relief of the Assyrian (Syrian or Nestorian) refugees. The Archbishop of Canterbury made a special appeal, as did the Lord Mayor's Armenian Refugees Committee for the 35,000 newly arrived refugees of Mar Shimun's mountain flock, of whom the British consul had telegraphed the English Foreign Office. There are altogether 80,000 destitute in northwest Persia.

"We reached New York on January 31st. I have just taken my two boys, Langdon and George, to a very excellent academy at Newton, N. J., and with my wife am ready to take up the cause of my perishing compatriots. My great New York friend, Mr. Woodbury G. Langdon, 59 East Fifty-ninth street, has been willing to act as treasurer for the purpose."

GROWING OLD

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold;
A little more zest in the days of old;
A broader view and a saner mind
And a little more love for all mankind;
A little more careful of what we say;
And so we are faring a-down the way.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little bit nearer to those ahead,
With visions of those long-lived and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say,
"I live because he has passed my way."

—Selected.

THERE IS, perhaps, no injunction so confusing to the minds of children as this one, "Love your enemies." Love, as children understand it—as indeed we all understand it—is that mystic tie binding one to another in a happy, trustful, mutually sympathetic and helpful fellowship. It is apparent even to very young children that this is not inevitable, nor even frequent. The number of persons with whom any one individual is thus joined is very small. Even neighbors, in this sense, are not loved. How then is it possible to love enemies?

It might be objected that children, fortunately, do not know what enemies are. We should all like to believe this, but an acquaintance with many children makes it impossible. The tease, the bully,—few children but know these and know them as enemies. How shall they love them is the question? What shall we teach them on the subject, and how?

I think, perhaps, we shall not be wrong if we interpret the injunction, "Love your enemies," to mean "Don't injure your enemies; don't speak ill of them or do ill to them; if you have an opportunity to help them, do that, and do it gladly." Children will understand this and they will try to follow it. Is it not what we all understand by the words, "Love your enemies," and try to follow?—*Home Progress*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE BAPTISTS AND SOCIAL SERVICE

MANY things indicate that Social Service is making marked headway among the Baptists. In all general and state conventions it has a recognized and important place on the programme, and is accepted as an integral and necessary part of the church's work. The Baptists of the United States are represented in two great conventions, the Southern and the Northern Baptist Conventions. Each convention has a commission on Social Service, charged with the responsibility of studying social questions and bringing important matters to the attention of the people.

The commission of the Northern Baptist Convention has created a number of departments as follows: Department of Rural Communities; Immigration and Foreign Speaking People; Temperance and Social Hygiene; Social Education; Industrial Problems; Home and the Child; International Peace and National Security; Lord's Day. These departments make special studies and prepare reports and recommendations. One of the most important pieces of work was the important features of rural church interest and activities. The book describes actual conditions surrounding the most progressive churches, based largely upon the achievements of these churches; and it shows what is possible for all rural churches.

The commission also serves in an advisory capacity to the Department of Social Service and Brotherhood of the publication society. The prosecution of this work naturally follows the two lines of education and action. It has never been the aim of the leaders in social work to create a new organization for social service, but rather to promote the social efficiency of existing organizations. They seek to infuse the social spirit into these organizations, whether educational or missionary, to suggest ways whereby they can become more effective, and "to gear up the devotion of the people to the social tasks of Christianity. They are willing to lose themselves, so to speak, in existing agencies, believing that in the growing interest of the people in social religion and in their increased efficiency they shall find the reward of their efforts."

Social Service is now an accepted item in the whole educational programme of the Baptists. The Department of Social Service is a department of the American Baptist Publication Society, and by this means it is recognized in the Sunday school and young people's work of the denomination. The society has a director of religious education in each state who coöperates with the department in promoting this work. Social service has a coördinate place on the programme of all workers' and teachers' training institutes. It is also more and more permeating all the Sunday school and educational work of the society. The secretary of the Social Service Commission is editor of many of the Sunday school publications of the publication society. In addition it finds a recognized place on the "Five Year Programme" of the churches; and each church is urged to organize for efficiency in study and service.

In each state the state convention has created a social service commission, to promote this interest and to coöperate with the department. Each commission studies conditions in its state, coöperates with similar commissions from other religious bodies, and seeks to enlist and unite the people in behalf of necessary measures along the lines of education, agitation, legislation, and law.

FOR A GRADED INCOME TAX

A movement for a progressive income tax has been inaugurated in New York. In the memorial sent to the Committee on Ways and Means, the petitioners, including some very prominent men, declare that "a rapidly progressive income tax is a proper source of revenue for the federal government because nearly every person receiving a large earned income does so for services received throughout a large area and nearly every person receiving a large unearned income derives it from the entire country. The individual income tax yielded during the

fiscal year ending June 30, 1915, was only \$41,046,000 although in 1914 there were 2,348 persons receiving an income of \$100,000 or more, of whom 174 received an income of \$500,000 or more."

THE NATIONALITY OF SALOONKEEPERS

Dr. David Starr Jordan, chancellor of Stanford University, has collected some very interesting figures with regard to the nationality of saloonkeepers in San Francisco. In an article in the *Independent* he points out that San Francisco, a seaboard city with a population of about 450,000 (exclusive of suburbs) contains 2,100 licensed saloons. After deducting the names of those who are non-committal, the remainder of the saloons may be classed as to the nationality of the name of the proprietor as follows:

German	257
Irish	163
British (English and Scotch names)	162
Italian	76
French	36
Scandinavian	31
Slavic (Russian, Serbian, Hungarian)	13
Chinese	9
Dutch	8
Portuguese	6
Spanish	5
Greek	3
Unclassified	402
<hr/>	
1,171	

The wholesale liquor dealers are as follows:

German	42
American (British)	17
Italian	6
Irish	6
French	5
Dutch	1
Chinese	1
Unclassified	8
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86	

The Church and Industrial Peace is the title of a leaflet issued by the National Council of Congregational Churches (14 Beacon street, Boston), which is very well worth examination. Another interesting leaflet dealing with industrial questions is one entitled *Standards for Workmen's Compensation Laws*, issued by the American Association for Labor Legislation (131 East Twenty-third street, New York).

ST. LUKE's, Evanston, Ill., observed Child Labor Day on January 16th, the rector, Dr. Stewart, preaching on the subject. A petition framed by the lawyers of St. Luke's Social Service League, asking support of the Keating-Owen bill, was signed by the whole congregation and forwarded to the congressmen and senators. Thirty new members of the National Child Labor Committee were also secured.

A FREE MEDICAL and surgical dispensary has been opened in connection with St. John's parish house, Springfield, Ill., under the direction of Miss Bloomfield, who during the past year has been connected with the mission and settlement work in the north end of that city. A physician and nurse will be in regular attendance at the dispensary.

TIPS GIVEN to employes or servants must not be turned over to any other person or to a partnership or corporation in Illinois. The penalty for violation of the law is a fine not to exceed \$10,000, and imprisonment. This is designed to do away with the nefarious practice of "farming out" the tipping privileges in big hotels.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

"FURTHER LIGHT ON THE LEGALITY OF THE PANAMA DEPUTATION"

To the Editor of *The Living Church*:

THE letter of the Bishop of Marquette entitled "Further Light on the Legality of the Panama Deputation," in your issue of February 19th, makes extended reference to certain arguments of mine with reference to the powers of the Board of Missions; and as my right reverend brother has either failed to grasp the legal force of my contentions, or has at least failed to present them fairly in his letter, I feel compelled to ask enough of your space to allow me to state my position, which I shall endeavor to do as briefly as possible.

I did not quote the Act of Incorporation because I preferred to base my argument directly upon Canon 55 of the General Convention, which is the Constitution of the Domestic and Foreign Missionary Society. The pertinent language of that canon is in Article II, Section 1, which reads: "There shall be a Board of Missions for the purpose of discharging the corporate duties of the Society." The purpose of the Society as an incorporation was that of "conducting general missionary operations in all lands." It will be noticed that the language of Canon 55 conveys to the Board of Missions a very large and generous grant of powers—nothing less than the discharging of all of the corporate duties of the Society. The grant had to be quite general and carry with it a large amount of discretion, inasmuch as the Society, under the canon, "shall be considered as comprehending all persons who are members of the Church," while the General Convention which is the supreme authority meets only once in three years and has a great deal of business to do in a short time. Accordingly when this Panama matter came up, and the point was raised that it was *ultra vires*, the Board referred the matter to its official counsel, Mr. Julien T. Davies, an eminent lawyer and Churchman, who has for years given his legal services to the Church without charge. This was done just as the cabinet in Washington or the officers of our states refer cases of doubt to the Attorney General—when his opinion becomes the law until such time as the legislative body or Supreme Court decide to the contrary. We were advised that inasmuch as the General Convention had taken no action, by concurrent action of both Houses, in either affirming or denying the existence of power in the Board to confer or cooperate with other boards, our powers in such regards were what they always had been under our Charter and Constitution.

What were these powers before? How had the Church in fact construed the general language, "There shall be a Board of Missions for the purpose of discharging the corporate duties of the Society"? As a matter of fact, all through the years of its existence, the Board has been exercising its own discretion as to what were its powers in cases not specifically covered by action of the General Convention—and that, too, in its relations with other communions. Let two illustrations suffice. For years we have cooperated with the authorities of other communions in China by using jointly with them electrotyped plates in printing Chinese literature, and thus saving the Church's money. Of course no one would object to such a common sense arrangement; but it was not specifically authorized by the General Convention. It was an act of discretion by the Board as to what it believed to be its powers. Again in 1908 the Board of Missions threw its energies into the Laymen's Missionary Movement in cooperation with other boards. The General Convention of 1910 expressly approved this action of the Board, and the House of Bishops appointed a committee to keep in touch with the movement. But in going into the movement the Board had exercised its discretion. In fact, we may say that if the Board of Missions had not felt itself legally authorized to use its discretion, in matters not previously specified by the General Convention, the missionary work of the Church would have been seriously injured.

The Bishop of Marquette says that the two recent illustrations which I gave of an exercise of discretion by the Board are not valid cases of exercise of discretion, because, forsooth, one was afterwards approved by the General Convention, while the other was so obviously a proper exercise of discretion that it was nothing "to which we could object." The action of the Board in throwing its energies into the Laymen's Missionary Movement in 1908 was an exercise of its own discretion, and remained such until two years later when its action met with the express approval of the General Convention. The Bishop of Marquette, therefore, did not quote me fairly when he said in his letter: "Participation by officers of the Board, after explicit commendation by the House of Bishops, is offered as an illustration of the powers of the Board to go on and do something which the House of Bishops . . . refused to pronounce legal." However, the

two examples I cited were but two out of many which constitute a uniform stream of precedent extending over many years, in which the Board of Missions, under its general powers as conferred by charter and canon, has been exercising its best judgment and discretion in carrying on its work.

As far as the Goodwin resolution is concerned, which was passed by the House of Deputies, and non-concurred in by the House of Bishops, it should not be necessary to quote for any intelligent Churchman the requirement of Article I, Section 1, of the Constitution, that "all acts of the Convention shall be adopted and be authenticated by both Houses." Bishop Williams questions my deference to the legal opinion of Mr. Davies, the official counsel of the Board (our Attorney General, as I called him), because he is an "interested party" in that he is a member of the Board and voted to send the deputation. Mr. Davies gave his opinion as a lawyer first, and voted afterward—and some time afterward. Also I may add that several eminent lawyers have expressed themselves as in agreement with Mr. Davies. There are no more eminent legal deputies to the General Convention (leaving aside George Wharton Pepper and Burton Mansfield, who are members of the Board) than Francis Lynde Stetson, Chancellor Lightner of Minnesota, and George F. Henry of Iowa.

From all the foregoing it is absolutely clear to my own mind that the action of the Board, in accordance with the opinion of its "Attorney General," was a legal exercise of its existing powers; while the statement that its members had been guilty of a wilful usurpation of authority or of defiance of the General Convention is one of those over-statements which should be excused on the ground of the intense feeling of the parties concerned and their partial ignorance of the law and the facts of the case.

Only one more question remains: Was the Board guilty of any disrespect to the House of Bishops inasmuch as that House had not concurred in the Goodwin resolution? I think not, for the reasons more fully stated in my article on "The Split in the Episcopal Church." I wrote to the Board in advance of its October meeting that in my opinion some of us Bishops had voted to non-concur on the ground that the Board already had power to "confer" with the authorities of other communions, but that we were fearful of what might be implied in the repeated use of the word "coöperate." Accordingly, out of courtesy to the House of Bishops as well as in accordance with its own wishes, and not because it doubted its legal powers, the Board limited its delegates "to conference only." Therefore, while it may perhaps be wise for the next General Convention to take some specific action with reference to the future exercise of any powers of conference or coöperation with other boards of missions, so as to exclude any possible danger of "entangling alliances," and confine such conferences or coöperations to limits which will meet the approval of the whole Church, and thus preserve our internal peace; there is no just ground for accusing the present Board of usurpation or even of having unintentionally exceeded its existing powers—or of having shown discourtesy to the House of Bishops.

SAMUEL COOK EDSALL.

HOW MANY CONVERTS FOR YOUR MONEY?

To the Editor of *The Living Church*:

THIS Panama matter has set a number of people to thinking about the missions already supported by our communion in the continent on our south. The main good result of this controversy is that it has set many a hard-headed layman and a goodly number of clergy to investigating what the Board of Missions gets for its money.

The missions to Latin America, apparently, cost in the neighborhood of a quarter of a million dollars a year, or about one-fifth of all the money contributed for all missions each year. That means that of every dollar sent to the General Board, about twenty cents goes to Latin America. That is quite a generous proportion, and we have every right to ask what results are being accomplished by spending it thus. Apparently they will be great, for, we are told, South America is hungering for the pure Gospel, free from ceremonial and mediaevalism. Besides, immigration from the United States is quite constant, thanks to new commercial ventures, a fact which of course would help to boom our Latin-American Church.

One is somewhat astonished to find that there are only 8,828 communicants in all Latin America. That means we are spending \$28 a year for every communicant we have down there. Well, that isn't much, of course. But in the diocese of Fond du Lac, just for example, the Church spends about \$1.40 for each communicant we have. We spend, therefore, for Church extension, on this basis

of computation, twenty times as much in Latin America as we do in northern Wisconsin.

But surely there must have been much growth in Latin America to compensate for this expenditure? Yes, in five years, from 1910 through 1915, we gained in all the jurisdictions put together 729 communicants, a gain of nine per cent. Say that we spent a million dollars in those five years. That would mean that each new communicant cost us of the general Church about \$1,316. Think of that! My parish contributes, now that it pays its apportionment, about \$400 to General Missions. In a little over three years our contributions would convert *one Latin American!*

In those same five years, despite the continual "hyphenating" of our population, the diocese of Fond du Lac has gained for the Church 460 communicants (also a gain of nine per cent.), at a cost to the general Church of about \$20,000. Up here it has cost about \$43 for each communicant gained.

It makes people wonder, just a little, if the Lord would not have been just as pleased to have thirty Wisconsinians converted for \$1,316 as He has been with one Latin American at the same price.

Of course there are many who will retort that Fond du Lac is, or ought to be, a self-supporting diocese, while Latin America is a mission field. Such people know nothing of the history of northern Wisconsin, where it is estimated that over sixty per cent. of the population are immigrants or children of immigrants—and of immigrants almost none of whom are of English speech. These populations have poured in as the lumber has been cut off. Whole townships of them are absolutely unchurched. Village after village has no place of worship at all. Children by the thousands are growing up with no knowledge of our Lord Christ.

The only reason the Church is not forging ahead in the diocese of Fond du Lac is because there is *no money to pay clergy with*. Efficient, conscientious men are asked to live on \$50 a month. Parishes themselves struggling for life cannot do much to help.

As a plain matter of business, entirely apart from ecclesiastical bias, isn't it an insane policy to deny Wisconsin and Illinois and many another state, money to meet crying demands for Church extension, and spend one's money instead where there is so little demand that it costs \$1,316 to make one convert?

There is one course open to those who wish to be loyal to the General Board and at the same time not waste their money. Let them designate their offerings for specific domestic fields. This parish might send its money for use in this diocese. Then we would be getting ten converts a year for our money, instead of one convert in every three years.

Faithfully yours,

BERNARD I. BELL,
Dean of Fond du Lac.

February 21, 1916.

THE NEED OF CHURCH LITERATURE

To the Editor of The Living Church:

IT is almost universally acknowledged that about fifty per cent. of the people of the United States do not belong to any religious body, and that, while a large number of those who are not Church members are either children or are somewhat loosely attached to religious bodies, still a large percentage of the people are not even attendants at religious services. Throughout New England, and this may also be true elsewhere, the majority of the people do not go to church, unless attracted there by special singing or by pictures. In our rural districts, only a small percentage of the people are brought into contact with definite positive religious teaching of any kind. All investigators agree in this.

What are we going to do? That is an important question; more important than Churchmen seem to realize. What is this "Church of ours" doing and what will it do in the face of this situation? Continue as we have, with our small congregations of contented, self-complacent people, or are we to try to convert the nation to the Catholic Faith and the Sacramental system? That is the question, and it is a vital one. If we do not do our duty in this, God will raise up a body that will. There is no guarantee that any religious organization will live when it fails to do the duty God has placed before it.

There are difficulties in the way, many and manifold. But it is time that we as a Church seriously consider the matter. We have men enough and money enough if the men will offer themselves, and if the men with money will give freely and generously to win America to the Church. Do we believe in the Church as the Eddyite does in Eddyism, or as Pastor Russell's followers believe in his interpretation of the Bible, or as the Mormons believe in Mormonism?

New England is being flooded with literature by these people, and this literature is being read. It is moreover having its effect.

When this Church began its work in this part of the world, there were organized societies for the advancement of Christianity and also tract societies, both of which did much work for the Church and for the Gospel. In one year, about one hundred years ago, the Tract Society published and distributed about 60,000 tracts freely in the United States. Many of these dealt with the Church and its teaching. It is a common thing to meet with elderly people who were brought to a knowledge of the Church through some tract or book. All this has changed; the same ignorance of the Church exists, nay, more, of Christianity itself; but any organized effort to distribute

freely knowledge of the Church and its teaching, seems to be doomed to failure from lack of support. There are many excellent tracts published, but the country clergy who could utilize these the most are debarred therefrom to any extent because of lack of funds.

We are recommended to form Home Study departments in our parishes. When we attempt these, we find no proper material for such a study. We are sent to quarterlies published by Protestant bodies, excellent in many respects and at small rates, but *they are not Churchly*. They either ignore the positive teachings or give their denominational teaching. I have tried to find something that I could recommend to people wishing to read the Bible and study about the Church in a systematic, positive way, and I cannot get anything that either the people or I can afford.

What the United States is suffering from is the lack of positive, systematic, definite teaching of the Gospel. (Every adjective is chosen advisedly.) I do not mean a knowledge of Moses' uncles (see *Church Times* of recent date), but a knowledge of Christianity itself. The ignorance is appalling.

The people are not coming to the services of the Church; they are not reading their Bibles; in many cases they have no Bibles. In some cases they are very unwilling to speak or have us to speak of religion. What are we to do?

To my mind, one way is to send them regularly and systematically literature dealing with the Gospel as this Church hath received the same. This can only be done by some organization financially able to give these without cost or at a very small cost. These will be read; I gave one of my parishioners living in the country one of Fr. Bull's *Manuals for the Millions*, and this was read twice by the whole family.

What is the Church going to do?

H. P. SCRATCHLY.

AUTHORITY OF THE SABBATH

To the Editor of The Living Church:

DR. WALKER GWYNNE takes me mildly to task for the claim that the Sabbath was an institution peculiar to Judaism, a complementary element with circumcision, and its observance a ceremonial; and for my consequent recommendation that the Fourth Commandment be eliminated from the Ante-Communion office.

He opposes the subsumption of Sabbath observance under ceremonies, and demands my substantiation of the claim that the Sabbath was a complementary element to circumcision.

It is evident to all students of the Scriptures that God established, severally, two testaments with men, but those testaments or covenants, or the tokens of them, were not books, nor sets of books, the popular teaching to the contrary notwithstanding.

The Old Testament was established in two ordinances, or the double ordinance of circumcision and Sabbath-keeping (Gen 17 and Ex. 31) and these were dignified as "an everlasting covenant," "a perpetual covenant," given "for ever"; and so exalted a place did the Sabbath hold in the Jewish economy that its violation was certain through the coincidence of any work except the act of circumcising; and despite the preëminent place held by the Sabbath in the Mosaic covenant—as the Seventh Day Adventists say: "The true observance of the Sabbath is the highest act of recognition of God"—it seems at times that circumcision took precedence (John 7: 22, 23); and, if any man can prove that the Sabbath is binding in the New Testament regime, by the same process of reasoning might circumcision be established as firm and unalterable. The Scriptures and Jewish thought coordinated those institutions as "an everlasting covenant," "a perpetual covenant," given "forever," holding them supreme in attesting the spiritual relation between God and His people; but as neither was exclusively such, they were complementary of each other.

The Scriptures of the New Testament do not once mention the Sabbath as a Christian institution, but always as a Jewish holiday associated with Moses, the Law, and the synagogue. Judaizing Christians of apostolic days labored zealously to fix circumcision in Christian observances, but fell in readily with the worship on the "first day of the week," as was the practice of disciples everywhere.

The Mediator of a better covenant established upon better promises did not charge us to observe a *day*, but gave instead the double ordinance of Baptism and the Supper of the Lord, and Dr. Gwynne's claim that the apostles ordained a day for Christian worship is supposition pure and simple.

And why is not Sabbath observance ceremonial? The good and learned doctor and I may not be able to agree upon terms, but religious observances based upon the local relations in the solar system are as ceremonial as anything I know.

I believe a periodical rest is a constitutional, and, consequently, a moral demand: we are agreed on the right of the manservant, maid-servant, the cattle, and the stranger, to rest; but the right and the rest are quite separable from the Sabbath, for the Sabbath is not a seventh day, but the seventh day—a definite period of the weekly course, and historically known.

Some of my critics think me freakish, and that is their right, but there is possibility of a mental change in them were they in the anomalous place, as I frequently am, of compulsion to explain our systematic and solemn observance of the Lord's Day while proclaiming the holiness of the Sabbath—and more particularly if members

of the congregation go to the Seventh Day Adventists because a satisfactory explanation is not forthcoming.

It is true the Lord said the Sabbath was made for man: He also charged His apostles to be submissive to the scribes and Pharisees.

Brooklyn, March 1, 1916.

GEORGE FRAZIER MILLER.

[The discussion of this subject is now at an end.—EDITOR L. C.]

URGES A "CONGREGATION OF SACRED RITES"

To the Editor of *The Living Church*:

IN taking a review of conditions in the Church to-day, with two parties striving for the mastery, so to speak, is there not a strong ground for such contention from an utter lack of any definite ruling on matters of vestments, colors, etc., and a woeful lack of discipline, particularly for the laity? Why should the clergy be subject to strict discipline, while the laity are privileged to do about what they please or believe what they want to?

While having no data upon which to go, I venture to say that ninety per cent. of our parishes and missions have some sequence of colors for altar, pulpit, and lectern hangings, and a large majority of the clergy have different colored stoles at least, which they use for the various Church seasons. By what authority, I ask, are these colored hangings or stoles used; or I might go further and ask by what authority are any hangings or stoles used? Again, where in the Prayer Book or canons is there any direction for the use of a cassock, surplice, stole, chasuble, amice, maniple, alb, girdle, silk or cloth coverings for the sacred vessels, altar cloths, or, outside of the Lord's Table, any article of furniture indeed for the chancel?

There can only be one answer to the question, "What shall we have or how shall we do?" by saying that every bishop and priest is forced to be a law unto himself, because there is no direction given by ecclesiastical authority upon which to go. What right is there for a cross, vases, or candlesticks to be placed on or behind the Lord's Table?

Nothing save the putting of them there by the priest or vestry. The editors of our Church calendars tell us what colors to use for the various seasons, holy or saints' days. Where do they get the colors, and who gave them authority to say what colors should be used?

I have exactly as much right to use pink, yellow, blue, and brown as any other priest has to use green, white, violet, and red. I need not to say that if I did, I would be unique, as all others use the last mentioned sequence of colors. But why do they use those particular colors? Where, in any of our rubrics or canons, are they mentioned?

As to vestments, who is to decide what being "decently habited" means? Some say it means having on a surplice and stole; others, having on amice, alb, girdle, stole, maniple, and chasuble. I might say, having on a full dress suit, and who is to say I am wrong? Or if applied to the bishop, what is "the rest of the episcopal habit"? Some say a chimere; others say, a cope and mitre. I might say an overcoat and silk hat. Can any one prove from any source of authority accepted by the Protestant Episcopal Church in the United States of America that I am wrong, and if so, which of the other two opinions is right?

In other words, why not face the matter like sensible men, and have the whole thing adjusted by a competent commission, a congregation of sacred rites if you please, set apart by the General Convention to set forth a full and plain catalogue of direction as to all these matters including questions of ceremonial and all other things that are now bones of contention, and settle it one way or another just what this Church does or does not authorize in all these details, which, I am inclined to think, are really at the bottom of the controversy. Is there any other organization, financial, civil, or ecclesiastical, in this country, that is so utterly devoid of any management in its internal affairs as the P. E. C. U. S. A.? The greatest proof that we are an integral part of the One, Holy, Catholic, and Apostolic Church is our continued existence and wonderful growth and prosperity.

HARRY HOWE BOBERT.

THE DISSOLUTION OF A RECTORSHIP

[CONDENSED]

To the Editor of *The Living Church*:

IN view of some grievances that have come to my knowledge under the carrying out of Canon Number 39, I think it well to suggest, in a spirit of moderation, one or two angles of viewpoint from which the matter of dissolving rectorial relationships could be approached.

It must be conceded that the canon has justification for existence. With comparatively few endowed parishes in this country, the unchecked standing upon one's right as rector, would in most instances of unpopularity and refusal to resign upon request, necessitate the bankruptcy of the parish, but on the other hand it is unreasonable to expect a rector's resignation without extension of time, financial compensation, or both of these, unless, of course, there should exist a scandal.

But the insertion of additional matters and restrictions into the canon would seem to be advisable, in order to protect those clergy who are under the harrow of parochial unpopularity, through imaginary grievances of parishioners, or merely general dissatisfaction

and desire for change, though in some of the causes the rector may have erred and unintentionally contributed to the situation confronting him.

Would it not be well for our law makers at the next General Convention to consider the advisability of recasting Canon 39, so as to distinguish between two possible classes of cases in the operation of the canon, where the same is applicable, of course, to-wit: (a) Where the parish is endowed, sufficiently to afford the rector's salary, and there is no "urgent" reason, like moral expediency, for the parishioners' desire for dissolution; (b) Where the parish is not sufficiently, or possibly at all, endowed for the rector's salary, and it would be disastrous to leave the question of dissolution to the vague provisions of the present canon, so that hasty or ill-considered action on the diocesan bishop's part might react in law suits and public scandal to religion.

I would humbly suggest a provision in this latter class of cases that no sentence of termination of rectorship be permitted to take effect in less than one year, without compensation additional to stipulated salary, or in six months with additional consideration. It might be objected that some bishops would offer better terms than the foregoing, but as this sort of provision would protect a diocesan bishop against personal dissatisfaction on the part of parishioners, and assure some sort of protection to the clergy, of the class who without private means are depending upon their exertions for a livelihood, and often working in poor parishes, it would seem to be advisable. It would also be a gain to the laity, through definiteness. Finally, such a recast general canon would become the norm for amended diocesan canons.

FREDERICK A. HEISLEY.

MOVING PICTURE CENSORSHIP

To the Editor of *The Living Church*:

I OBSERVE in my copy of the Congressional Record that Senator Hoke Smith of Georgia has submitted a bill for the federal censorship of moving pictures. Congressman Hughes has a similar bill in the House. I also observe that a vast number of temperance, charitable, religious, and social service organizations are petitioning for the passage of the Smith-Hughes bill.

There must be some reason why these eminent gentlemen and these earnest societies are dissatisfied with the so-called National Board of Censors, which is an organization of persons employed by the producers of moving pictures to pass upon the films. The impression is conveyed that a stricter censorship is desirable.

I am a warm friend of the moving picture industry. It is a business of tremendous value and vast possibilities. Its educational power and influence exceed that of the once-a-week Sunday school and even of the public schools, because it deals vividly with moral ideas and views of life.

Millions upon millions of children, young boys and girls, youths of both sexes in the most irresponsible and impressionable years of life go to the moving pictures. If the moral lessons taught by them are wholesome, if the views of life are true and elevating, then the cinema theatre is a fit place for saints and other worthy folk.

Therefore I do not urge that our people should send petitions or write to senators and congressmen appealing for federal censorship. I merely suggest that good people go to the moving pictures. All preachers, teachers, prayer meeting leaders, bishops, priests, and deacons, the pure in heart and the noble of ideal, those who hunger and thirst after righteousness, should go to the moving pictures. It is their duty to go every night for at least a week.

PHILIP GRANT DAVIDSON,

Greenville, Miss.

Rector St. James' Church.

PROVINCIAL ELECTIONS

To the Editor of *The Living Church*:

THE reverend rectors of Holy Trinity, Brooklyn, and St. George's, New York, have within the last few weeks sent letters to THE LIVING CHURCH in which they protest—not exactly by *suaviter in modo*—because certain provincial synods, notably that of the Second Province, failed to reelect certain of the clergy and laity, whose terms had expired, to the Board of Missions.

The writers feel that it was hardly right to withhold reelection to the Board from a man because he happened to be—in the patois of the day—"pro-Panama." If so, then the converse ought equally to be true—that an "anti-Panama" man, eligible for reelection to his present office, should receive such reelection. But this is exactly what did not happen when the Rev. Dr. Manning was a candidate for reelection as a Deputy to General Convention from the diocese of New York. And the reason therefor has not—in my knowledge—been denied. If the one instance be unjust then surely is the other unjust also.

But I ask, in the name of all who love Holy Church, why must this question be a feature of our elections? If a man in office seems no longer to represent the views and wishes of a substantial body of his constituents is it not perfectly good "cricket" to replace him or recall him by means of the suffrage? The writer is very sorry that Dr. Manning will not represent his diocese at St. Louis—also that Dr. Alsop is no longer a member of the Board of Missions. Conse-

quently he feels that he can with good grace utter a protest against the bitterness which seems to be an increasing feature of our electoral and other deliberations to-day.

JOHN WHITING CROWELL.
St. Mary's Rectory, Amityville, L. I.

RELIGIOUS CONDITIONS IN ENGLAND

To the Editor of *The Living Church*:

I CAN assure the rector of St. James, San Diego, Cal., that my description of the religious state of England is unfortunately correct, notwithstanding the reports of a few special services he has read in the newspapers. Long before the war St. Paul's Cathedral was often filled on special occasions and Good Friday processions were observed with interest and reverence. But England is *not* on her knees, and every priest I have spoken to on the matter has told me that his people are entirely unmoved religiously by the terrible conflict now trying the nation. My own congregation has not increased in the slightest, and whereas at the beginning of the war some thirty or forty people came together at a week-day intercession service now we rarely have more than fourteen or fifteen. Sir David Beatty has lately written: "England still remains to be taken out of the stupor of self-satisfaction and complacency in which her great and flourishing condition has steeped her, and until she can be stirred out of this condition, and until religious revival takes place at home, just so long will the war continue." The *Church Times* a short while ago discussed in a leader the question, "Is there a Revival?" and came to the conclusion that there is not. With a few exceptions, which get talked about in the papers, there are no signs of spiritual movement as a result of the war, and we who live and work in England are, alas, only too well aware of the fact.

Yours truly,
Dorchester, England, February 4, 1916. E. S. FIELD.

HYPHENS

To the Editor of *The Living Church*:

THIS nation is dead against hyphens. Allow me to call attention to the fact that as a Church we have an hyphen—Protestant-Episcopal—which has recently been brought to our notice in Philadelphia and New York in all its undesirableness.

If asked to what Church they belong, the greater number of us would answer at once, "To the Episcopal Church," thereby accentuating in the minds of all that we stand for an historic Episcopate and therein differ from Protestants generally.

Some gentlemen in Philadelphia and New York have recently adopted as their watchword the first word of our hyphenated name seemingly to the exclusion of the second, and thereby give us the strongest argument against the hyphen as a descriptive principle alike in State and Church. Roman-Catholics will learn this later. Let us have one name only, even if it has to be Episcopal alone, and eliminate from the minds of all the hyphenated idea which has obsessed a few of us already. The publicity given to the hyphen by these gentlemen may thus bring us all to one mind.

W. C. HALL.

INDIVIDUAL CHALICES

To the Editor of *The Living Church*:

A PROMINENT physician, writing anent this subject, Infection from the Chalice, said that for fifteen years he had made this a careful study. Medical annals were ransacked. "Although millions and millions of people have received the Holy Communion from the chalice for centuries not even one case of infection of any disease whatsoever has ever been reported, or is likely ever to be reported."

In the Prayer of Humble Access we pray: "That our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood." If we have faith in our Lord we will never fear any contamination through partaking of the one cup, for we know that He will bless our bodies as well as our souls in that holy sacrament.

Yours in Faith,
(Miss) MYRTLE PENNEY.

READING AND RUNNING

To the Editor of *The Living Church*:

A CORRESPONDENT in your issue of February 12th cites, in effect, although he does not use all of the words in the passage, the often used phrase, "That he who runs may read." I suppose there is no doubt that this expression is derived, or perverted, rather, from the words of the prophet Habakkuk in the second verse of the second chapter of his "book": "And the Lord said unto me, Write the vision, and make it plain upon the tables, that he may run that readeth it." The message of the prophet is not addressed to folk already a-running, helter-skelter on all sorts of errands, but it is designed to set those who are not running, a-running for some specific reason or purpose. Reading supplies the motive for running. The prophet's "tables" were not a mere convenience for folk in a hurry. Maitland, Fla., February 18, 1916. WILLIAM L. HIMES.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

I WOULD like to suggest to the committee on Revision of the Prayer Book, the insertion of the *De profundis* as an alternate canticle for the *Venite*, for use during Advent and Lent, and other occasions when a less joyous canticle than the *Venite* is desired.

Yours sincerely,
Delaware, Ohio, February 25, 1916. R. MICHELL.

"THAT THE POWER OF CHRIST MAY REST UPON ME"

By ZOAR

MOST gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." Comes there not a time in every sincere, earnest Christian's life when these words of St. Paul seem to be the very cry of his own heart? He has learnt so thoroughly to realize his own weakness, he has had such wonderful proofs of God's forgiving love and merciful power in using the weak vessel which he knows himself to be, that he too is learning to glory in his infirmities, since they have taught him that with God nothing shall be impossible.

His work, for which he receives strength day by day, is blessed beyond all expectations; his faith grows stronger, his love of God and of his fellow-men truer and deeper. A new light falls on His Lord's promise: "My grace is sufficient for thee." Not once has it failed; he is aware of God's wonderful help and strength given to him in the small things as well as in the great things of his life—and who shall tell what is "great," what "small" in God's sight! Conscious of his own powerlessness even to stand alone, much less to walk alone in the narrow path, willing at last to be emptied of self that God's purpose may be fulfilled in him, through him and by him, he has indeed begun to learn that which eternity alone can ever fully reveal: the wonder of God's love in creating him, and his faithfulness to His own gracious promise: My strength is made perfect in weakness.

THOU FOOL!

"Good morrow, master, a merry day,"
Quoth motley Fool, in cap and bells.
His saucy quips and antics gay,
His ringing laugh and cap'ring play,
Could chase the gloomy frown away
From clouded face, like magic spells.
With mirth and wine and reckless play,
The master's day in folly sped,
And nightfall found him on his way—
With fever'd breath, unsteady sway,
Eyes dull and dim, thro' twilight grey—
To seek a demon-haunted bed.
The Fool fares home at close of day.
For him a simple meal is spread.
His breath is pure, his spirit gay,
His eye is clear, step firm alway;
With child-like faith he kneels to pray.
Sweet visions hover 'round his bed.

Which is the Fool?

The master deems his faithful thrall
A chattel, born to give him mirth;
Nor dreams that God, who made us all,
Who watches e'en a sparrow's fall,
Would rather hear the Fool's low call
Than his, who boasts of noble birth.
When from his priz'd ancestral hall
Death calls the master; chill with fright
His wasted life he'd fain recall;
Too late upon his knees to fall,
And pray to God to pardon all.
His soul goes out into the night!
From humble cot remote and small,
God calls the Fool; and from his hand
The tink'ling bells unheeded fall;
His harmless life needs no recall.
E'en "Death's dark vale" cannot appall.
His soul wakes in the "Morning Land."

Which was the Fool?

MARIBEL YATES.

THE SAME might that chases away the shades of ignorance, doubt, and misbelief, shall be put forth to dispel the clouds of affliction, when He is satisfied that it has delivered its message to our spirit and accomplished its works.—*Rev. T. V. Fosberg.*

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

ENLISTED!" "Enlisted!" Women hurrying along Indianapolis streets on the last Monday in February, smiled at each other as they read the significant word on the buttons which the whole feminine world seemed to be wearing. Up to the Roberts Park Memorial, the biggest Methodist church in town, they poured. It seemed like a United Offering meeting, the late comers looking anxiously about with very poor prospects for seats. And yet when the solicitous ushers would fain crowd one more woman into an already full seat, there was a rearranging and shifting with a readiness which forbade the thought of excluding any late-comer from the privileges of this vast meeting.

This was the opening session of the Laymen's Missionary Movement convention and the atmosphere was very like that of our own great convention; perhaps a little less tense to some of us Churchwomen who didn't know exactly the sentiments of the woman who sat next to her. But whether Baptist, Methodist, Presbyterian, United Brethren, Lutheran, Christian, or "Episcopal," they had one "greatest common divisor" and that was the extension of the kingdom of Christ.

Space serves to give but an inkling or, as Dr. S. D. Gordon says—he is the missionary who gave the great "Journey round the Earth"—"a crack in the fence" of the richness of these meetings. The story of the wonder of Christ's rule was told over and over again by lips that had told it in every country of the globe and hundreds of sympathetic eyes filled over these simple stories of changed lives amidst the darkest surroundings.

With great pride did we note the way these listening hundreds hung upon the words of our own missionary, the Rev. S. Harrington Littell of Hankow, China. One by one he met the illogical, vague, and ignorant objections which an otherwise intelligent world has been interjecting into the progress of missions for decades and showed the utter flimsiness of them all. He supported his arguments by real, living, human evidence. Each assertion he made he proved by living witnesses.

Mrs. J. M. Springer, the wife of a missionary to Africa, was the only woman speaker. Hers was a stirring narration of "darkest Africa." She was the first white woman to enter certain fields and she showed that the heathenism had been made even darker by the immorality of white officials from various lands.

Following on the recent Auxiliary Institute held at Christ Church and coming just at the beginning of Lent, Churchmen of Indianapolis are hoping that this great meeting may have a marked influence in our own congregation. Bishop Francis served on the general committee and led the devotions at the opening session.

Mrs. LOUIS F. MONTEAGLE of San Francisco, president of the California branch of the Woman's Auxiliary, has sent us a definite description of the House of Churchwomen, recently spoken of in this page:

The house of Churchwomen is a product of the Pacific coast and its purpose and relation to other organizations in the church may not be understood in Eastern dioceses. Perhaps this brief explanation will be helpful if you will kindly give it space in your Department.

"The article in THE LIVING CHURCH of February 12th regarding the relation of the House of Churchwomen and the Woman's Auxiliary in the diocese of California invites explanation.

"The California branch of the Woman's Auxiliary was organized in 1880, and has always taken an active part in the missionary work of the Church at large and in the diocese. In 1906 was organized the House of Churchwomen with the purpose "to find here an effective sphere for united woman's influence to tell to the best advantage upon the well-being and well-doing of the Church in the diocese.

"With such an object, the House of Churchwomen naturally has committees on Sunday School Work, Deaconesses and Sisters, Children's Aid, Mid-day Rest Rooms, Girls' Friendly Society, Church Institutions, St. Barnabas' Guild for Nurses, and other good works. It has also a committee called the Board of Missions of which the president of the diocesan branch of the Auxiliary is a member.

"The most cordial relations exist between the two organizations, many of the most earnest Churchwomen in the diocese being members of the Auxiliary and also delegates to the House of Churchwomen. (The delegates are elected by the parishes each year.) The diocesan president and secretary of the Auxiliary are *ex officio* members of the House with all privileges but the vote.

"Two of the most important Auxiliary meetings in the year are held at the close of convention week when the business of convention and the House of Churchwomen is completed; on Thursday afternoon the semi-annual conference of diocesan and parish officers, and on Friday the semi-annual service and meeting which occupy the whole day. Not only delegates to the House of Churchwomen, from distant parts of the diocese, but their clergy also remain in San Francisco to attend these meetings. At the last semi-annual service, eight of the clergy from a distance were in the chancel.

"The Auxiliary takes a deep interest in all the activities of the diocese, and its members are among the most active workers in the philanthropic and educational enterprises of the Church, but it is organized for missionary work, and is, of course occupied primarily in that service."

UNDER THE TITLE "W. A. 113," a new leaflet on the United Offering has been added to those obtainable from the Church Missions House, New York. Mrs. Mallory H. Taylor, diocesan custodian of the Atlanta branch, has prepared this for the instruction of parish custodians, and one of the things suggested is the use of the name of "custodian" to designate the treasurer of the United Offering from the Auxiliary treasurer. It is suggested, as we are all making ready for the final effort toward the United Offering, that diocesan officers send for this leaflet for the use of their parish custodians. Space does not permit the printing of this excellent and well-thought-out piece of instruction but excerpts are given:

"This is the day when the 'personal touch' is acknowledged to be one of the greatest factors in any endeavor, and it is particularly so in the United Offering. When you have fully explained the subject, offer the box as though you thought it impossible that it should be refused. Do not pass it out in a timid, half-hearted way, but as if you were conferring a favor—which is really the Christian fact—and give no loop-hole for easy escape. The majority of earnest women are delighted with the box when they once use it, and greatly interested in the Offering when they learn about it. They also discover that using the box doubles the amount given and the pleasure of giving.

"It will help to create interest if you get the president of the parish branch of the Auxiliary to let you supply the programme for two meetings a year, or allow you a few minutes at each session to remind those present of the Offering, and to give notices about it. The ignorance which still exists with regard to the Offering is amazing, and yet it is a most fascinating subject to one who studies it. To think of a fund during three years, 1910-1913, reaching over \$300,000, being raised by women for women, by the self-denial of women for self-denying women. Is not that a unique experience? Read the story of the Bishopric of Alaska, and the continued payment of the bishop's salary since 1898. Read of the schools, hospitals and homes that it has established. Hear Bishop Rowe say, as I did in Cincinnati, in 1910, I could never have manned my missions if it had not been for the women (our United Offering missionaries), and, again, I have never asked for women workers that they have not come. Their work in Alaska, alone, is a romance, though so close to tragedy many times."

"Mrs. FRANCIS says, please can she borrow the dead tree lying in your garden?" Truly a somewhat unusual request, and granted with a natural wonderment which, however, is satisfied by a voice over the telephone saying that the dead tree—a mourned member of our old maples—is to spring into new life as a cherry-tree. Innumerable cherry-blossoms are being made by deft fingers and when the old tree appears in its new guise even the oldest neighbor will not know it. "An Oriental Evening" in which the Juniors of All Saints' Cathedral gave some short plays, both Japanese and Chinese, was very successful both from an educational and an artistic point of view. The cherry-tree-set stage, the kimono-clad girls, the good little plays, combined for success. Everybody was invited without pay

and the little maidens passed through the audience modestly selling pop-corn. One may say here certainly, "The play's the thing."

NOT LONG SINCE there came to us a roll of yellowed sheet music which was opened with a curiosity quickly followed by pleasure. For those pages which spoke so eloquently of a sentimental past bore a group of old songs "arranged for the Spanish guitar." The *Mistletoe Bough*—spelled with two s's—"a popular ballad as sung by Mr. Sinclair" and published in Boston in 1838, was one of these old songs, the others being "Woodman, Spare That Tree," "The Ivy Green," and "The Captive Knight."

The *Mistletoe Bough* is marked to be sung with "playfulness and a romantic expression," although how Mr. Sinclair managed to put playfulness into that mournful ballad is puzzling.

A venerable clergyman sent this roll of music, very kindly letting us know that the music of this old song was still extant, a fact we had doubted. These songs he had received from his father before 1841, together with other popular songs of the day as sung by the famous Jenny Lind, also some instrumental music of that era. Some day there will be a revival of this old music and then those of us who own it and can play it will be social stars.

After a very interesting bit of family history based on the fact of a mutual patronymic with the Editor of this page, this clergyman says that he has been in the ministry since 1868, "looking for the pension fund to materialize, happy as a clam at high tide, orthodox, a good Churchman to the backbone."

THE WOMAN'S AUXILIARY of the Province of the Mid-West is now completely launched, having a constitution of nine articles briefly and clearly explanatory of its duties. Doubtless this is similar to those of other provinces. The sum of five dollars annual dues from each diocesan branch will provide a small working fund. Representation at provincial meetings consists of five elected members from any branch, one of these, being a member of the Junior department. Miss Mary White, daughter of Bishop White, of South Bend, Ind., is secretary.

MRS. W. C. QUIGLEY, Boise, Idaho, writes that not only Christmas cards but ordinary picture postcards of artistic value are prepared for hospital use by being arranged in groups on cardboard in convenient sizes and that they are very acceptable. As the touring season will be on us in a few months, this disposal of future cards is suggested to readers.

NOT LONG SINCE this page contained a puzzle bringing in the names of bishops, which seemingly was much enjoyed. Today we give a charade, a very easy one, which will be guessed by many. In case anyone says charades are *not* Woman's Work, our reply is, Let him try one. The next will be harder.

"A Welshman who was making of a note
Might write *my first* in what he therein wrote;
Some folks there are who one may safely bet
Their *second—third* of life's good things will get,
And did we do as zealous priests *my fourth*
My whole would come from east, west, south, and north."

CHURCHMEN who are members of literary clubs and desire special features for guest-days and anniversaries may receive some suggestions by writing to this department.

THE CHURCH BUILDING FUND

A PERIOD of thirty-five years of service to the Church by the American Church Building Fund Commission has recently been rounded out. Created as an auxiliary in Church extension, it has accomplished much for the strengthening of the Church at weak points according to its original plans. The effectiveness of its service, the sufficiency of the help which it has been enabled to give to pioneer efforts in the out-stations of the Church, to weak but strategic points for the development of the Church's ministrations, and to parishes where growing needs in the midst of growing communities have been greater than local resources, have been constantly attested by the bishops of those dioceses and districts where help has been rendered, as well as by the more immediate recipients of the aid.

It is better equipped to-day for the prosecution of this work than it has ever been, and is widening the scope of its operations to cover a larger variety of need as the increase of its funds enables it so to do in accordance with the terms of its constitution. That the Church shall be served to the limit of the Commission's ability to serve, and in the widest possible use of the funds which have been entrusted to it, is the Commission's chief concern.

That the Commission exists largely as a missionary agency is evidenced not only by the fact of its creation by the General Convention sitting as the Board of Missions but by the work which it has done. As its funds have increased its scope has been enlarged, and it has freely rendered its help to our bishops and missionaries in the construction of churches, rectories, and parish houses. A large field has thus been occupied. There are but six dioceses and two districts, domestic and foreign, which have not received assistance in one or more ways from the Commission. Alaska and Hawaii, Cuba, Porto Rico, and the Canal Zone, Africa, China, and Japan—a chain around the world—have churches, chapels, or rectories in the construction of which the Commission's funds have been a help. In this way \$200,000 of income has been appropriated in gifts to assist in building at 806 points, with no restrictions save that the gift shall be a last payment completing construction and freeing from indebtedness. In loans for churches, rectories, and parish houses, nearly \$1,000,000 has been placed, averaging about \$1,500 to the loan. A new form of assistance, the grant, has lately been put into operation, and bids fair to become popular where amounts not in excess of \$1,000 are desired.

With these three kinds of help, the loan, the grant, and the gift, the Commission is equipped to offer its assistance to the Church.

The loan is made upon first mortgage security at five per cent. for churches, rectories, and parish houses. Its size is dependent upon the property valuation, one-third of which it cannot exceed, and upon the financial conditions of the parish or mission. It is repayable in a series of six annual payments of an increasing amount of principal, the first payment falling due at the end of the second year of the loan. The interest is payable semi-annually beginning six months from the date of the making of the loan.

The grant is a loan upon first mortgage security, but without interest. The mortgage is of simple form and will not become due and collectible except in the event of the abandonment of the field by the ecclesiastical authority of the diocese or district. It is available for churches, rectories, and parish houses, up to the sum of \$1,000. The purpose of the mortgage is simply to protect the funds of the Church against possible estrangement of the property; and if the enterprise proves successful the Commission stands ready at any time to discharge the mortgage upon the repayment of a portion of the sum granted, the balance being accounted as a gift.

The gift is what its name indicates, and can be made in sums not to exceed \$500, but only in the erection or purchase of churches and rectories. The approval of the application for a gift by the bishop of the diocese or district is necessary, as also in the case of loans and grants; and the sum raised by the applicant over and above the amount asked for must evidence sufficient local or diocesan endeavor.

In all of these forms of assistance the check of the Commission is given on condition that it shall be the last payment freeing from indebtedness at the same time that it completes the building operation.

The Commission is always glad to consider individual cases, and much of the daily office correspondence is devoted to just this work. It is often found that different local conditions and plans may either require or be better suited by some other plan of help than that specified by the inquirer. Correspondence requesting information will be gladly received, and the Commission will always be found ready and anxious to serve the Church with the funds entrusted to it, to the limit of its ability as expressed in the terms of its Constitution.

IS IT WRONG to think of worldly honor? Surely not. I may use it for God. I may see my Saviour through it. I may strive to write His cross on all that I do, and I may be loyal to Him and defend His honor, even if it involves toil and trouble to me. All things change and pass, but He never faileth. One rock standeth sure, the length and breadth and depth and height of the Love that passeth knowledge. I will be faithful. I will "endure as seeing Him who is invisible." And may our Father, who gives me this will, give me also the strength to perform it!—*Bishop Gailor.*

Church Kalendar



Mch. 1—Wednesday.
 " 5—Quinquagesima Sunday.
 " 8—Ash Wednesday.
 " 12—First Sunday in Lent.
 " 15, 17, 18. Ember Days.
 " 19—Second Sunday in Lent.
 " 25—Saturday. Annunciation B. V. M.
 " 26—Third Sunday in Lent.
 " 31—Friday.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. Hudson Stuck, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.

Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. E. E. ATKINSON of Cambridge, Mass., will take temporary charge of St. Stephen's Church, Portland, Maine, beginning the First Sunday in Lent.

THE Rev. WALLACE HERBERT BLAKE has assumed the locum tenency of Christ Church, Gary, Ind., for the season of Lent.

OWING to ill health, the Rev. FRANK B. DRAPER has resigned the rectorship of All Saints' Memorial Church, New Milford, Conn. He may be addressed at Merrick, L. I., N. Y.

THE Rev. E. A. EDWARDS, rector of Trinity Church, Lawrence, and secretary of the diocese of Kansas, has been appointed welfare superintendent of Lawrence, although he was not among the candidates.

THE address of the Rev. EDWIN G. HUNTER during the months of March and April will be Green Cove Springs, Fla.

THE address of the Ven. ALEXANDER R. MITCHELL, archdeacon of the Charleston convocation, is corner Ashley and Bee streets, Charleston, S. C.

THE Rev. OSCAR FITZLAND MOORE and family, of St. George's, Lee, Mass., are passing a winter vacation in Jacksonville, Fla.

THE Rev. FRANK H. STEDMAN has entered upon his duties as rector of St. Mark's Church, Waterville, Maine.

THE Rev. ARTHUR E. WOODWARD, formerly of Thayer, Mo., should now be addressed at 517 Cynthia street, Poplar Bluff, Mo., he having taken charge of Holy Cross Mission at that place in addition to his charge of Holy Trinity Mission, Thayer, Mo.

MARRIED

BEEKMAN-MACKAY.—On March 2, 1916, at the Church of the Heavenly Rest, New York, by the Rt. Rev. Ethelbert Talbot, D.D., assisted by the Rt. Rev. William Lawrence, D.D., and the Rev. Herbert Shipman, the Very Rev. FREDERICK WARREN BEEKMAN and Miss MARGARET AUCHMUTY MACKAY.

DIED

ASBURY.—At her residence in Germantown, Philadelphia, Pa., ELIZABETH ROBERTS, widow, of John ASBURY, all her life a loyal, devoted, and faithful Churchwoman.

"For all the saints, who from their labors rest,
 Who Thee by faith before the world confessed,
 Thy name, O Jesu, be forever blessed."

DE CORMIS.—At his home in Brookline, Mass., on March 3rd, after an illness of two months, the Rev. LOUIS DE CORMIS, aged 70 years. Funeral in St. Paul's Cathedral, Boston, on March 6th.

HEARDING.—Entered into life eternal, at her residence in Delafield, Wis., on Monday, February 21, 1916, SARAH JANE SANGER, wife of the late William Hellens HEARDING, aged eighty-five years. Interment at Detroit, Mich.

"Her children arise up and call her blessed."

JEFFERIS.—At Bethlehem, New Hampshire, on Saturday, March 4th, the Rev. WILLIAM McCULLLEY JEFFERIS, D.D.

FIRST SUNDAY IN LENT

St. Matthew 4:1—"Into the wilderness."

Out from the garden driv'n, naked and sham'd,
 Our first forefather, facing toil and pain,
 Fled, yet with Hope his comrade, who proclaim'd
 No rest till he the trial should sustain.

See now the second Adam, braced to bear
 The test supreme, to spurn the lower choice,
 To feed with food celestial, to hear—
 The serpent crush'd at last—the Spirit's voice.

Oh, may we take the salutary way,
 Content to see old Edens pass, to seek
 Our strength thro' trial strengthen'd day by day,
 No longer innocence untried and weak!
 Companion'd then by beasts no more—the foe
 Back-driv'n—with angel bands we onward go.

HERBERT H. GOWEN.

JOHNSTON.—On Friday, March 3rd, of pneumonia, the Rev. ROBERT JOHNSTON, rector of Trinity Church, Bethlehem, Pa., aged thirty-four years.

KELLER.—Entered into life eternal, Wednesday, February 9, 1916, KATHERINE WILKINS STEVENSON, wife of Adam KELLER, Esq., cashier of the Carlisle Deposit Bank of Carlisle, Pa., and daughter of the late Dr. T. C. Stevenson of Carlisle.

"Peace, perfect peace."

KEMPE.—Mrs. ELLA L. KEMPE, formerly of Montevideo, Minn., passed away at the home of her daughter Mrs. G. A. Parks, 727 Park Circle, Long Beach, California, February 1, 1916.

LANCE.—Died at twilight on the evening of February 28, 1916, at Chicora Wood, Georgetown county, South Carolina, CLARINDA LANCE (sometimes known as Chloe), in her sixty-fifth year, after an illness of five days. Funeral services conducted by the Rev. J. E. H. Galbraith, rector, at Prince Frederick parish church, of which she was a communicant. Faithful to every trust, diligent in every duty, she died as she had lived in a triumphant faith, and we can feel sure she has heard from the Lord whom she served and trusted—

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Mat. 25:21).

SEARS.—At his home in Providence, R. I., on February 29th, at the age of 78 years, the Rev. LORENZO SEARS, Litt.D., a retired priest of the diocese of Rhode Island.

TAPPAN.—At Bound Brook, N. J., March 2, 1916, in the eighty-fourth year of her age, PAULINE, wife of the late Winthrop TAPPAN and mother of Augusta Tappan and Mrs. Arthur S. Phelps.

TEN BROECK.—MARY ELIZABETH TEN BROECK, who was the wife of the late Rev. W. P. Ten Broeck, Professor of Church History in Seabury Divinity School of Fairbairn, died at her home in Minneapolis on February 25th. She is survived by four sons and one daughter: The Rev. G. H. Ten Broeck, rector of Christ Church, Austin, Minn.; the Rev. J. A. Ten Broeck, rector of Christ Church, Calumet, Mich.; the Rev. R. C. Ten Broeck, master at Racine College, Wisconsin; Dr. L. L. Ten Broeck, vestryman and choir-master of Grace Church, Minneapolis; Miss Anna Pray Ten Broeck. There also survive a sister, Mrs. J. Oglesby, a member of the Cathedral of Salt Lake City, and two brothers, J. L. Yundt, a vestryman of St. Paul's Church, Salt Lake City, and the Rev. S. J. Yundt, rector of Grace Church, Galena. Mrs. Ten Broeck was the oldest child of Joseph Yundt, for years in its earlier day senior warden of St. John's, Lafayette, Ind. She was born in Lafayette seventy-six years ago next 30th of April, and has been a devout communicant of the Church during her entire life. Interment took place Tuesday, February 29th, in the family lot of Maple Lawn Cemetery, Fairbairn, Minn.

MEMORIALS

ROBERT H. DAVIS

In memoriam. March 11, 1906. An anniversary requiem will be celebrated at Holy Cross Monastery, West Park, New York, on the 11th of March.

Grant him eternal rest, O Lord, and let perpetual light shine upon him. Amen.

SAMUEL B. DOUGLAS

On Saturday, February 17, 1916, SAMUEL B. DOUGLAS, for forty-three years a vestryman of Calvary parish, Pittsburgh, and for thirty-three

years the secretary and treasurer of the vestry, entered into Paradise in the seventy-ninth year of his age.

Earnest, faithful, true-hearted, with a brave and cheerful soul under many burdens and sorrows, he gave himself freely and joyously to the service of his Church and the Master whom he loved. No one ever heard an unkind word from his lips or saw a dark look on his face. He was beloved for his kindness, respected for his integrity, valued for his efficiency, honored for his conscientious devotion. This vestry can express but feebly our sense of indebtedness for his long service, our sorrow and loss in his removal from us, and our sympathy with his bereaved family.

Resolved, That this minute be spread on our records and a copy be sent to his family and to the Church papers.

FRANCIS H. HASTINGS

FRANCIS H. HASTINGS, one of the leading citizens of the town of Weston and one of the most widely known manufacturers of church organs in the country, died on Wednesday, February 23rd, in his eightieth year. Funeral services were held on the following Friday afternoon at his late residence.

Mr. Hastings was born in Weston in 1836 and at nineteen years of age went to Boston (Roxbury) to enter the employ of E. & G. G. Hook, organ builders. He was admitted to partnership in 1865 and has been the principal owner since the death of Elias Hook in 1881. In 1887 Mr. Hastings moved his business from Roxbury to a new and larger factory building he had erected on a portion of his old homestead at Kendal Green, Mass., and in 1893 a corporation was organized to carry on the business under the firm name of Hook & Hastings Company. Mr. Hastings was devoted to his art, giving it his whole energy for nearly sixty years, and was recognized as the leading organ builder in the country. During his later years he built up a strong organization of younger men who have been in charge of the management for some years and who will continue the business.

Mrs. Wm. H. HEARDING

HEARDING.—Entered into rest at her home in Delafield, Wis., Monday, February 21st, SARAH JANE SANGER, wife of the late William H. HEARDING, aged 85. Funeral service at the Episcopal Church, Delafield, Wednesday at 1:30 P. M. Burial in Detroit, Thursday morning.

In such brief words as the above we chronicle the end of a long, devout, and active life. Born in Utica, N. Y., December 8, 1830, Sarah Jane Sanger was a girl of five years of age when Bishop Kemper, our first Missionary Bishop, was consecrated in 1835. Thus her life spanned the whole period of the missionary expansion of the American Church. She had something of the spirit of Bishop Kemper in her quiet missionary zeal, and it seems fitting that her death should take place in Delafield, the old home of Bishop Kemper, and almost in sight of the house in which he lived and died.

Mrs. Hearing's life throughout was spent in the atmosphere of the Church. She was born in a Church family. She and her husband were faithful communicants, and they reared their children in a Christian home on which rested the daily benediction of family prayers. One of her sisters was the wife of Bishop Paddock of Massachusetts, and she was herself a sympathetic helper of Bishop Armistead and of Bishop Welles in advancing the work of All Saints' Cathedral.

She also, by her gifts and labors and sympathy, encouraged the founding by Bishop Armistead of St. John's Home, our only diocesan charity.

The death of Mrs. Hearing removes almost the last of that band of devoted men and women who upheld the hands of Bishop Armistead in his great venture of faith, when he began the estab-

ishment of All Saints' Cathedral in 1872; and who stood resolutely by his successor, Bishop Welles, until that venture was brought to a successful issue.

Hers was therefore a double distinction as a member of the diocese, in that she had the high privilege of cooperating in the founding of the two distinctive diocesan institutions, namely, St. John's Home and All Saints' Cathedral.

The blessed Master laid much stress on *faithfulness*: "Be thou faithful unto death and I will give thee a crown of life." And if there be one characteristic more than another that stood out distinctly in the life of Mrs. Hearing it was that of faithfulness.

She was faithful as a wife, being a true helpmeet of her industrious and gifted husband. She was faithful as a mother in loving, patient, efficient care of her children, blending in happy fashion companionship and guidance; she was faithful in all good works, giving ungrudgingly of her time and strength and skill to help where help was needed. She was especially faithful in ministering to the poor, and for many years gave much time to the sympathetic care of the Cathedral poor. She was faithful in her devotion to the maintenance of St. John's Home up to the time of her death. She was faithful in her spiritual life. The atmosphere of prayer was in her home, her communions were made regularly, not lightly, and she was always, when strength permitted, in her place in church at least twice on Sunday. She was faithful in keeping her mind stored with Church principles, and familiar with current Church events. Therefore she was a lover and reader of good books, and subscribed for and read Church papers.

Hers was indeed a well rounded, faithful Christian life, made up mostly of humble duties, of which the world knew little, but done in His spirit and for His sake, who "went about doing good."

Grant to her, O Lord, eternal rest; and let light perpetual shine upon her.

ELMER EMERY LOFSTROM

In the death of the Rev. ELMER EMERY LOFSTROM the Church on earth has lost a man of unusual sweetness of character and unselfishness of life.

He illustrated a conviction that has grown upon me in recent years, that the very best we have is not seen of men and can be known only to those who are privileged by close ties of friendship to see beyond the veil which true Christian modesty wraps around those virtues, reserving them for the Master's ken.

It has been my privilege to know many good men in the ministry, but none that I have ever known lived the Christian life more sweetly and bore its burdens more patiently than did Professor Lofstrom.

It is given to those who canoe and camp together to know one another intimately, more intimately than perhaps in any other relationship unless it be that of comrades in war.

When such companionship is further blessed by intimate relationship in the household of faith one has the additional touch which is needed to know the man. And knowing him, as I believe that I did, it seemed as though the words which were the last he uttered on earth (and which I believe were the same as those which Charles Kingsley spake in his last breath) merely reflected that building eternal in the Heavens, which we either build or fail to build on earth and which is but the vision of that which we ourselves have done. It seems to sum up the life he had lived as well as the life upon which he was about to enter—"How beautiful!"

IRVING P. JOHNSON.

APPEAL FOR PRAYERS

PRAYERS are asked for ERNEST and ALFRED PEARSON, who are in France fighting in the English army.

RETREATS AND QUIET DAYS

BRONXVILLE, N. Y.—A quiet day for ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the Altar Guild on Saturday, March 18th, commencing with a celebration of the Holy Communion at 9:00, ending with Evensong at 4 P. M. Conductor, the Rev. W. A. McClenthen, D.D. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 14th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Napier Whittingham of London, England. Tickets for luncheon in the guild hall will be forwarded, free of charge, upon application to the secretary, St. Andrew's House, 199 Carroll street, Brooklyn, New York. Parochial mission in St. Paul's Church every evening at 8 P. M., from April 12th to April 21st. Conductor, Father Whittingham. The Church may be reached by the Court street

car from Brooklyn Bridge, New York, or at the Borough Hall subway station. The Court street car crosses Carroll street. The church is one block to the west.

NEW YORK.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, April 8th from 5 P. M. to 9 P. M. Conductor, the Rev. Napier Whittingham. Those desiring to attend should apply to the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED—One qualified to take position as master and chaplain in boys' school in eastern part of Pennsylvania. Must be energetic and successful in work with boys. Preferably one who can take full duties of a master in some department and willing to enter fully into the life of the school. Stipend moderate but all living expenses included. Excellent opportunity for great work for the boys. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

THOROUGH-GOING CATHOLIC PRIEST wanted at once; experienced, unmarried; as assistant priest in parish in Los Angeles, California. The rector is an invalid and resides at a distance. Need not be musical, but must be thoroughly efficient all around worker and an adept at Sunday school and boys' work. Apply to the Rev. A. M. SMITH, 815 Elysian drive, Los Angeles, Calif.

PASTORS—Spare Time Income as our representative. Write COLGATE ART GLASS CO., Dept. A, 318 West Thirteenth street, New York.

POSITIONS WANTED—CLERICAL

TO ALL WHOM IT MAY CONCERN: The undersigned, who has been an archdeacon himself for nearly twenty years, knows of a priest, university and theological graduate, who would be a great success in any diocese or missionary jurisdiction where a clergyman was wanted for general missionary work. Apply to REGINALD S. RADCLIFFE, Archdeacon Diocese of Erie, Ridgway, Pa.

POST WANTED as assistant priest or priest-organist; South or West for choice; graduate in high honors of two universities; exceptional preacher, lecturer, and musician, and influential with young men; good athlete but poor visitor; single; used to large choirs and three-manual organ. Highest references. Address RECTOR ST. JAMES' CHURCH, Greenville, S. C.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

THE REV. C. W. ROBINSON is free to preach or take services on Sundays until Easter in or near New York City. Address COLUMBIA UNIVERSITY, or telephone Bronxville 537.

PRIEST, middle-aged, single, well-equipped, mentally and physically, is open for engagement anywhere. Address MODERATE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHURCH BOARDING SCHOOL desires to employ, beginning next September, a nurse of experience, about 30 to 40 years of age. She must be a devoted member of the church. Apply to Box G5, care LIVING CHURCH, Milwaukee, Wis.

RECTOR'S WIFE (27) desires companion-help. Three children. English girl preferred. Near large city. RECTOR, Rochdale, Mass.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with excellent testimonials, English and American, desires change. Large experience, European training, devout Churchman. Address A. L. C. M., care LIVING CHURCH, Milwaukee, Wisconsin.

POSITION WANTED as organist by young woman, communicant. Has held present position five years. Experienced in training boys and mixed choirs. Excellent references. Address ARDEL, care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

LADY WISHES POSITION coming year in School or Institution. Executive ability, reliable, discreet, pleasant personality, tactful. References. F. W., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST open for desirable change. Recitals, cantatas. Reverent, devotional, Churchly results. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, trained, experienced, musical, desires position in parish or school. References. Address CENO, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER at liberty; can furnish good letters of recommendation. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

WILL ladies kindly help another by sending orders for crocheted mats? Samples copied. MISS M. PAYNE, Box 205, Grant avenue, Manassas, Va.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilford Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

BRIDGED BENEDICTE in A flat, inscribed to Rev. P. Wroth, endorsed by Bishop of Harrisburg, rector of Church of the Ascension, Washington, D. C., and many other prominent clergymen. Price 10 cents. Address Mrs. S. A. WISE, Organist and Director of Choir, Church of the Advent, 413 North Carey street, Baltimore, Md.

ALTAR and Processional Crosses, Alms Basons, Vases, Candelsticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

SIGN OF THE CROSS. Illustrated magazine teaching Church year, Dictionary, and Symbolism. The best for parish localization. Guilds earn ten dollars serving the Church. THE ANCHOR PRESS, Denver, Colo.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

FOR SUNDAY SCHOOLS and the Preaching Mission, 100 Hymns with music from the Church Hymnal, \$6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

GLORIOUS DAY—A bright Easter Carol suitable for church choir or Sunday school. One dollar per dozen. Apply MISS PERCIVAL, 646 Montgomery Drive, Portland, Ore.

WILL ANY CHURCH having spare vestments suitable for boy and girl choir give same to a Catholic mission? Rev. E. W. FOULKES, St. Mary's Rectory, Rockport, Mass.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

CHURCH EMBROIDERIES of all descriptions. Stoles a specialty. Send for price list. MISS CLARA CROOK, 128 West Ninety-first street, New York.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. Mowbrays, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

DAILY MEDITATIONS, by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

TO BUSY CLERGYMEN. Original Sermons and Addresses supplied. Suitable for all occasions. No duplicates. Eloquent, impressive, orthodox discourses. Address "CLERICUS," 1753 Scotten avenue, Detroit, Mich.

FOR SALE—MISCELLANEOUS

FOR SALE—Cadet outfit consisting of guns, uniforms, etc. C. A. WILSON, Baraboo, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, sheltered over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

Longmans, Green, & Co. New York.

The Sacred Way. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. Author of *The Altar and the Life*; *Life's Power*; *Wondrous Love*, etc. With Frontispiece. \$1.20 net.

The Faith of the Cross. Being the Bishop Paddock Lectures Delivered at the General Theological Seminary, New York, in February, 1914. By Philip Mercer Rhineland, D.D., Bishop of Pennsylvania. \$1.20 net.

Life's Journey. By Henry Hutchinson Montgomery, D.D., D.C.L. Sometime Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel, Prelate of the

Order of St. Michael and St. George. With an Introduction by the Bishop of London. 90 cents net.

The H. W. Wilson Co. White Plains, N. Y.

Prohibition of the Liquor Traffic. By Lamar T. Beman, A.M., LL.D. \$1.00 net.

Houghton Mifflin Co. Boston.

Fifty Years of American Idealism. By Gustav Pollak. \$2.50 net.

The Challenge of the Future. A Study in American Foreign Policy. By Roland G. Usher, Ph.D., Professor of History in Washington University, St. Louis. Author of *Pan-Germanism*; *Pan-Americanism*; *The Rise of the American People*, etc. \$1.75 net.

Neale Publishing Co. New York.

The Black Man's Burden. By William H. Holtzclaw, with an introduction by Booker T. Washington. \$1.50 net.

Charles Scribner's Sons. New York.

The Doctrine of the Atonement. By J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. Author of *Ritschlianism*. 75 cents net.

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes, Hollis Professor of Divinity in Harvard University. The International Critical Commentary. \$3.00 net.

The Macmillan Co. New York.

Ulysses S. Grant. By Lovell Coombs. True Stories of Great Americans Series. Illustrated. 50 cents net.

Student Volunteer Movement. New York.

The Students of Asia. By Sherwood Eddy. 16 Illustrations. 50 cents prepaid.

PAMPHLETS

Church Missions Publishing Co. Hartford, Conn.

A Choice of Evils. A Missionary Play. Dramatized from *Forward March in China*, by Edith Hart and Lucy C. Sturgis. For use by Junior Auxiliaries and Sunday Schools. By Ruth E. Jacobs. Soldier and Servant Series. Publication No. 102, February, 1916. 15 cents.

From the Author.

The Jerusalem and the East Mission Twenty-seventh Annual Report, for the Year Ending June 20, 1915. Church House, Westminster, London, England.

Report of Committee on the Various Races, Province of New England. Charles C. Covey, Treas., 184 Boylston St., Boston, Mass.

The Student Volunteer Movement Record for 1914-15. By Fennell P. Turner, General Secretary, 25 Madison Ave., New York.

Daily Readings and Prayers for Lent. Compiled by Edmund S. Rousmaniere, Cathedral Church of St. Paul, Boston, Mass.

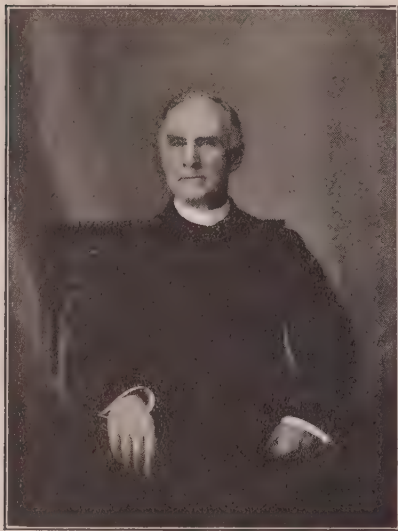
CATALOGUES

Lake Forest College. Catalogue 1915-1916. Lake Forest, Illinois.

HACHALIAH BURT'S VACATION

LAST YEAR it was my privilege to offer to Burt, in recognition of his forty-three years of service, a furlough of six months. I told him that friends in the East had asked to be allowed to give him and Mrs. Burt a trip to Europe. After long consideration he answered that, if I would permit, he would spend the furlough among his own people, the Sioux. Later he confessed to me that the long drives about the huge field which formed his cure were becoming increasingly arduous, and he asked that, instead of the furlough, he be given an inexpensive car, in order that he might more frequently visit the Indians in the remote parts of the reservation. The Woman's Auxiliary of Iowa gladly gave the car, and Burt was deeply touched by their generosity. But he never rode in it. When the car reached him he was already mortally ill, and a few days later God called him to that rest which he had declined to accept from his Bishop.—Bishop Biller.

THE CHURCH AT WORK



REV. C. E. BETTICHER, SR.
Whose death was noted in THE LIVING CHURCH
of March 4th

ESTABLISHING A STANDARD FOR CANONICAL EXAMINATIONS

THE EXAMINING CHAPLAINS of the Province of Washington have been pushing actively forward for nearly a year the work of reaching and adopting a standard for canonical examinations for holy orders. The bishops of the dioceses within the Province, approached by the secretary of the Provincial Board of Religious Education on its behalf, gave last June their cordial adhesion to the project and appointed chaplains to represent their dioceses in the conference to be held during the synod in Richmond in November, 1916.

During the summer and autumn these chaplains got into conference by letter, discussed many points at Richmond, continued their work of survey and study during the winter, and presented elaborate reports at protracted sessions in Washington on February 23rd and 24th.

One of the most notable papers of this meeting held at the Cathedral Close, Mount St. Alban, was that by Professor Robinson of the Philadelphia Divinity School, giving a complete review of the action of the General Convention since 1789 to the present time in relation to studies and examinations for holy orders and the work of examining chaplains. This was extremely informing and illuminating and a valuable guide to the conference in one of its projects, namely, the drawing up of a series of recommendations to General Convention for the improvement of the present canons pertaining to candidates for holy orders.

The conference, by practically unanimous vote on every point, reached a good many decisions on desirable amendments and appointed a special and expert committee who, at a meeting in Philadelphia in September, 1916, will present a definite summary of recommended legislation for adoption by this conference, and for presentation to the General Convention in October.

Another line of work has been the interpretation of the present canons relating to the examinations for deacon's and priest's orders as well as the literary examinations in lieu of an academic degree. A special committee to draw up a syllabus of topics and text-books based on the principles adopted by the con-

ference will also report in September. The Rev. Dr. Beach, of Scranton, Pa., who has had wide experience in this work in the course of drawing up a syllabus for the diocese of Bethlehem, is serving as chairman of this committee.

The syllabus committee has such a large work to do that sub-committees on each of the four examinations were appointed; Dean Bartlett, of the Philadelphia Divinity School, taking charge of the work on literary examinations; Mr. Hammond of Virginia being assigned to the deacon's orders examinations; Mr. Jones, of Erie, to the first priest's; and Dr. Beach himself to the second priest's examinations. The Rev. G. J. Walenta, of Philadelphia, heads a committee to draw up a plan of examinations for men of foreign race desiring in our ministry to serve foreign people in this land in their native tongues.

To the chaplains of the diocese of Washington was committed the duty of drawing up a similar standard for ministers of other Christian bodies seeking our orders. The Rev. Dr. Mitman was entrusted with the interesting task of ascertaining and reporting on the standards of other Christian bodies.

The proceedings, reports, and decisions of the conference will be printed by the end of March for the benefit of all the chaplains of the Province of Washington, and will be gladly given to others who may wish them and will address Canon De Vries, Mount St. Alban, Washington, D. C.

BISHOP COADJUTOR FOR COLORADO

NECESSARY salary provision having been made, notice has been sent out calling for the election of a Bishop Coadjutor at the annual council of the diocese of Colorado, which meets on June 7th.

MERGER OF CLERGY PENSION AGENCIES

By THE unanimous action of its trustees at meeting held in New York, February 29th, the General Clergy Relief Fund, for many years the official society of the Church for the pension and relief of clergy, widows and orphans, was merged with the Church Pension Fund. This marks one of the most important steps taken since the adoption of the Church Pension Fund at the General Convention in October, 1913.

The following statement has been issued by the officers of the General Clergy Relief Fund and the Church Pension Fund:

"The Trustees and Officers of the General Clergy Relief Fund, looking back with gratitude at the labors of the Fund for the sixty-one years of its history, particularly during the sixteen years of the present administration, anticipate with pleasure the fruition of these labors in the early establishment of a complete pension system for the Church in the Church Pension Fund. Until March 1, 1917, the trustees of both funds, who will work in close connection, request parishes and individuals to continue their usual contributions to the General Clergy Relief Fund. On March 1, 1917, when the five million dollar reserve of the Church Pension Fund is planned to be accumulated, the two funds, acting under the authority of the General Convention and a special law of the State of which both are corporations, will merge under the title of The Church Pension Fund. After that date all liabilities of the General Clergy Relief Fund will be assumed by the Church Pension Fund and the assets of the General

Clergy Relief Fund will be held under the trusts with which they are now impressed. Collections for the General Clergy Relief Fund will cease to be taken separately; the assessment by the Church Pension Fund on parishes of seven per cent. on their clerical salaries will carry the entire cost of pensions to the clergy and their families. The trustees and officers of the General Clergy Relief Fund request all of its friends to contribute generously to the \$5,000,000 Reserve, which will enable the Church Pension Fund to start its system. The trustees of both funds express their high appreciation of the services of the Rev. Mr. McClure, who, as executive officer of the General Clergy Relief Fund, has been an effective instrument in preparing the Church for a comprehensive pension plan."

This statement is signed by David H. Greer as president of the General Clergy Relief Fund; by Alfred J. P. McClure, its treasurer and financial agent; by William Lawrence, president of the Church Pension Fund; and by Monell Sayre, its secretary.

ARCHDEACON STUCK IS IN FIFTH PROVINCE

MANY GOOD friends of Alaska will be interested to know that Archdeacon Stuck will spend the month of March in the Fifth Province, speaking on behalf of the Church's work in the North. He has already such a heavy schedule of appointments as practically to preclude the possibility of accepting additional invitations, but it is hoped that as many Church people as can will endeavor to conform their plans to the Archdeacon's, so that they may hear his interesting account of conditions in Alaska and the opportunities that confront us. His dates are as follows: March 8th to 14th, Chicago; March 15th, Milwaukee; March 16th, Madison, Wis.; March 17th, Chicago; March 19th and 20th, Grand Rapids; March 21st and 22nd, Detroit; March 23rd, Pontiac; March 24th, Toledo; March 26th and 27th, Cleveland; March 28th, Columbus.

LENT AMONG THE DENOMINATIONS

THE FEDERATION OF CHURCHES of Cincinnati and vicinity is making an appeal through its religious work committee, headed by the Rev. J. W. Kapp, a prominent Lutheran clergyman, for the observance of what is practically the Lenten season. A circular issued by the committee says:

"Conditions in the world at large and in our own land in the Church itself challenge us as religious leaders to put forth renewed efforts in the cause of Christ and Christian brotherhood.

"To this end many of the denominations have instituted special calls and outlined definite plans for forward work in the Churches. For instance, the Baptist Church has outlined a Five-Year Programme, comprehensive and statesmanlike. The Methodists have a splendidly organized Forward Movement. The Presbyterians have under consideration the details of a three-year evangelistic campaign. The Episcopal Church is carrying through with splendid results a Nation-wide Preaching Mission. The leaders of the Christian Church have outlined a splendid campaign, and other Churches are likewise looking into the future and planning to meet the greater needs of the Christian life."

To bring into line the Christian forces of Cincinnati, the committee suggests "that all the Churches of the city, as far as possible,

plan the work of their congregations from the period of now until the 23rd of April, with a view of interesting large numbers of people in the Christian life and securing them as new members of the Church, that the sermons deal in a progressive manner with the great problems of the Christian life, that special services be held for a period of from two to six weeks, preceding the 23rd of April."

The Federation expects to conduct an extensive campaign of publicity.

DEATH OF REV. W. McC. JEFFERIS, D.D.

THE REV. WILLIAM McCALLIE JEFFERIS, D.D., died at Bethlehem, N. H., on Saturday, March 4th. He was ordered deacon in 1877 by Bishop Alfred Lee of Delaware, and advanced to the priesthood the following year. His first charge was Calvary Church, Wilmington; and he afterward served as Arch-deacon of Little Rock, Arkansas.

DEATH OF REV. DR. LORENZO SEARS

THE REV. LORENZO SEARS, Litt.D., died at his home on Butler avenue, Providence, R. I., on the 29th of February in his seventy-eighth year. The Rev. Dr. Sears was widely known as Professor of Rhetoric and English Literature and later as Professor of American Literature at Brown University, although in the earlier years of his ministry he had held a number of pastorates in New England. Prof. Sears retired from his duties at the college in 1903 after fifteen years of service and has devoted himself since to the study of American literature and biography—one of his latest books being a delightful sketch of John Hancock. His earlier works include *The History of Oratory*; *The Occasional Address: Its Composition and Literature*; *American Literature in the Colonial and National Periods*. Prof. Sears loved his ministry and took up his vocation as teacher only from necessity, on account of a throat affection which became chronic. He was glad to act as preacher or officiant whenever called upon to fill a vacancy, and his services were in almost constant demand through the summer months when the parochial clergy were going away on vacations. Dean Randall of the University says of him, "His apt and original expressions regarding thoughts and events of the day, his love of the beautiful in literature, and his own fascinating writings won our admiration."

Dr. Sears was a graduate of Yale, class of 1861, and of the General Theological Seminary, class of 1864, and spent twenty-one years in the active ministry of the Church, then becoming a professor at the University of Vermont where he served three years and then came to Brown University. He leaves a widow and one daughter.

"MILWAUKEE PLAN" IN WOMAN'S AUXILIARY

Mrs. J. H. HOPKINS of Chicago has written a most interesting leaflet on "The Milwaukee Plan," which will be mailed to each branch of the Woman's Auxiliary of the Province of the Mid-West as soon as it comes from the press. In the meantime, the committee urge each branch to plan for one dollar in making up the budget for the year, and to send it, so designated, to the diocesan treasurer. Important work in the province is helped each year in proportion to our response. If each branch of the province responds, the amount will make possible a gift of \$500 annually. The work to which this money is assigned is decided by vote at the annual meeting of the provincial organization of the Woman's Auxiliary. At the last meeting in Chicago the funds on hand were given to Bishop Osborne toward the building

of a chapel near the grounds of the State University of Illinois at Champaign. The committee for the Milwaukee Plan consists of Mrs. J. H. Hopkins, Chicago, Mrs. Georgine H. Clarkson, Milwaukee, and Mrs. C. L. Bates, Hastings, Mich.

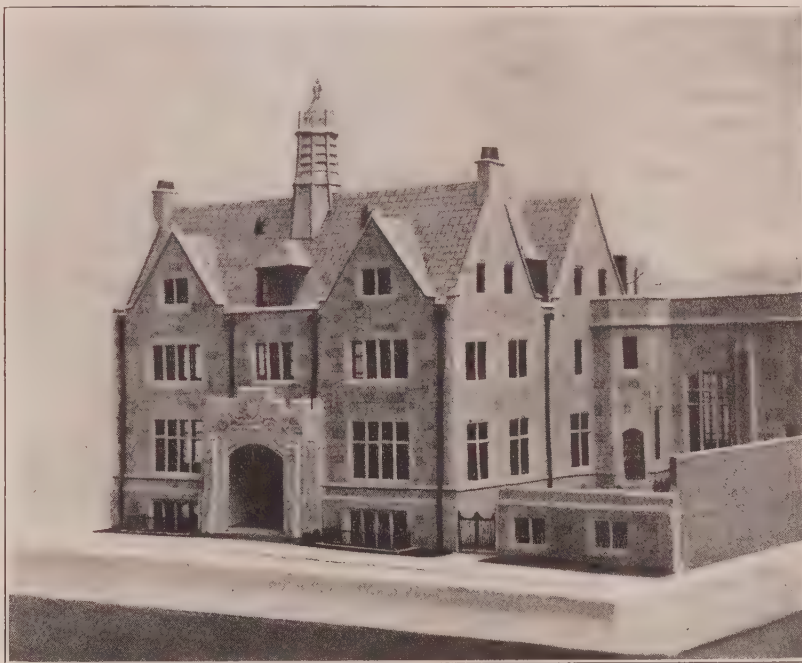
NEW PARISH HOUSE IN HARTFORD

THE DEMOLITION of buildings and the breaking of ground for the new parish house for Christ Church, Hartford, Conn. (Rev. James Goodwin, D.D., rector), will be begun early in the present month. The building which is to cost \$200,000 is the gift of Mrs. James Junius Goodwin and will be ready for occupancy early in 1917. It will be built of brown sandstone similar to that used in the church and present parish house. It will be

3rd, at the rectory. He was thirty-four years old, a graduate of Williams College and of Cambridge Theological School, was ordained deacon May 26, 1907, and advanced to the priesthood June 15, 1908. He served the Church of the Holy Trinity, New York, as assistant to the Rev. H. P. Nichols, becoming associated with the diocese of Bethlehem September 18, 1911, as rector of Trinity Church, Bethlehem. For several years he has served efficiently as chairman of the diocesan social service commission, and under his direction Trinity Church has prospered exceedingly. His wife and two daughters survive him.

NATION-WIDE PREACHING MISSION

THE CHURCHES in the city of Erie, Pa., have just completed a most successful preaching mission. St. Mark's Church and Trinity



PARISH HOUSE, CHRIST CHURCH, HARTFORD

thoroughly fireproof, the frame being of steel and the windows of clear glass set in lead frames. Including the courtyard, it will be ninety feet in width, and three stories in height, besides having a very high basement. Connecting with this front building there will be a rear wing or auditorium consisting mainly of an assembly hall only one story in height. The two buildings will be one hundred and thirty feet long. At the northwest corner of the property there will be a raised terrace of courtyard surrounded by a wall, where shrubs and flowers will be planted. There will also be a large roof garden over the auditorium. A pavilion roof will cover a portion of the garden and it will be enclosed by a higher parapet and railing. There will be engraved over the door in addition to the words, "Christ Church Parish House," an exact reproduction of the shield placed over the door of Christ Church, Oxford, England. Mrs. Goodwin's gift also includes the repairing and remodeling of the old parish house, in which extensive repairs and changes have already been started. The large chapel in the old building will be changed into a choir room and the old parish room will be remodeled into a suite of rooms for the Bishop of the diocese.

DEATH OF REV. ROBERT JOHNSTON

THE DIOCESE of Bethlehem was shocked by the news that the Rev. Robert Johnston, rector of Trinity Church, Bethlehem, had succumbed to pneumonia on Friday night, March

joined forces with the Cathedral and made the mother church the center of all the services. They prepared their people and the public by a carefully planned advertising campaign. Literature about the mission reached every family; and there were articles in the newspapers nearly every day. The meetings for prayer, especially in Trinity parish, showed great enthusiasm; and there was much earnestness shown at all these preliminary services.

The missionary, the Rev. William Thomas Walsh, formerly a Paulist Father, has proved himself an expert in this work, and the result has been that in spite of blizzards and extremely cold weather the Cathedral was filled nearly every night. Then when the time for the after-meeting came, and those of the congregation who desired were asked to retire, no one moved. This was a new experience to the missionary; and he conducted the after-meeting before the full congregation.

On the third day the editor of the *Erie Times* asked for more material for his paper, as the public were demanding it. Thenceforth the sermons were printed in full every day in the morning and evening papers.

Each day at noon the missionary, accompanied by the Bishop and the Dean, visited one of the factories or railroad shops. The men gathered together and Mr. Thomas W. Armstrong, the Cathedral soloist, sang a beautiful hymn. Then the missionary spoke to the men for ten minutes and held their earnest attention while he talked of God and

their souls. The Bishop closed the service with prayer.

Bishop Israel has been indefatigable in helping to make the mission a success; and it is largely through his efforts that the results have been so remarkable. He arranged for the shop meetings and took part in nearly every service at the Cathedral. The mission closed in a blizzard of snow. Sunday night the edges of the sidewalks were piled up three feet high and yet the Cathedral was filled. The questions had become so many the missionary had not time to answer them all; and turned many over to the Dean for future Sunday evenings.

Beginning Thursday, February 27th, in Gethsemane Church, Appleton, Minnesota, and continuing through Friday, Saturday, and Sexagesima Sunday, a mission was most successfully held, with Bishop Edsall as missionary. While the weather was cold and on some days stormy, the congregations were invariably large and attentive; and the last meeting was held in the city hall with a very large congregation. The Bishop made for the whole congregation a deep impression.

At Pine Island, Minn., the Rev. G. H. Ten Broeck closed on February 27th a six days' mission in Grace Church (Rev. W. L. Johnson, rector). The church was full at the opening service on Tuesday, and interest steadily grew, both within and without the parish.

The Rev. Edward M. Cross conducted a very successful mission at St. Paul's Church, Minneapolis, from February 27th to and including March 5th. The mission was a marked success.

The Rev. W. S. Howard conducted a very successful eight days' mission, closing Wednesday evening, March 1st, at St. John's Church, Mankato, Minn.

Bishop Woodcock brought to a close on Quinquagesima Sunday a very successful eight days' preaching mission in Christ Church Cathedral, Louisville, Ky. Happily none of the other parochial preaching missions occurred at this time and the services were therefore attended by representatives of all the Louisville parishes and missions.

Beginning on Sunday, February 13th, many parishes and chapels in the diocese of Newark held mission services for a week or longer. Others began the special services a week or more later. Some are planning to hold the mission in Lent. The preachers were mostly of the diocese, and in some instances rectors exchanged for the week.

Several members of religious orders have served as missionaries and visiting clergy from other parishes have helped.

The general impression prevails that the special efforts to reach careless and indifferent Church people and "the unchurched" were quite successful. At any rate, Church life has been stimulated. Good attendance prevailed during the different missions, except in places where adequate preparations had not been made in the way of publicity, personal invitations by mission lay workers, and direct appeals for attendance. Congregations since the mission services and offerings for parochial and other objects have materially increased in a number of places.

The Rev. Edgar G. Carpenter and the Rev. Christopher C. Sparling were the preachers in Advent parish, Washington, D. C., at a mission which has just closed.

The mission at the Church of St. Mary the Virgin, in New York City, begins on Ash Wednesday and lasts ten days, not including Saturdays.

The mission was observed almost universally throughout the diocese of Western New York during the past week. Most of the preachers were selected from the diocesan clergy, although a few came from outside.

The Rev. H. P. Bull, S.S.J.E., recently completed a week's mission in St. Mark's Church, Paterson, N. J. As a memorial of

the mission those who reconsecrated themselves to God's service were given each an oxidized silver cross.

The Rev. E. L. Williams conducted a successful mission at St. Paul's Church, Conneaut, Ohio, during the week of February 20th to 27th inclusive. The church was filled night after night. The closing service was undoubtedly the best of the series, the missionary preaching on the second coming of Christ.

The Rev. R. K. Caulk concluded his mission in St. Paul's Church, Bellevue, Ohio, on Sunday evening, February 27th.

An eight day mission was held in St. John's Church, Bedford, Ind., from February 18th to 25th inclusive, the Rev. George P. Torrence being the missionary.

A six days' pre-Lenten mission was held in St. John's Church, Johnson City, Tenn., in connection with the sessions of the convocation of East Tennessee, which began on February 29th.

A helpful and instructive six days' mission was held in St. Mary's Church, Blair, Neb., from February 20th to 25th, by the Rev. W. H. Moor, vicar-elect of the Pro-Cathedral at Trenton, N. J.

The Rev. Messrs. Lehman and Fenn completed a remarkable seven days' mission in Trinity Memorial Church, Denver, on Sunday, February 20th, one giving the sermon and the other the instruction.

Beginning on the evening of Septuagesima Sunday, the Rev. Thomas Jenkins conducted a seven days' mission at St. Paul's Church, Oregon City, Ore. It was the first parochial mission ever held in the parish, and was consequently a novelty to all the parishioners.

Beginning the night of February 1st, Archdeacon Webber held a very successful mission in Christ Church, Pensacola, Fla. Although the mission was begun during unusually cold and disagreeable weather the congregations were large and increased daily.

The Rev. A. H. Lord is conducting a mission in the Pro-Cathedral at Sault Ste. Marie, Ont. It is creating a great deal of interest, and large congregations listen with marked attention to instruction and addresses.

The Madison Square Presbyterian Church and parish house, in lower Madison avenue, New York, has been loaned for a preaching mission. The dates will be the noons of March 27th to March 31st, and two addresses will be given each day, one at 12:15, the other at 12:50. The topic will be "Pressing Problems of To-day: What shall we do?" The aim will be to suggest to men definite things to do, it being assumed that their wills are already stirred up. The first speaker each day will be a clergyman, on a spiritual topic, and the second a layman, on a practical one. The details are in the hands of the Seabury Society of New York, and the clerical speakers include the Rev. Dr. G. R. Van de Water, the Rev. Dr. James Empringham, late rector of St. Paul's, Syracuse, now superintendent of the Anti-Saloon League; and the Rev. Dr. S. Parkes Cadman of Brooklyn. The laymen include Don O. Shelton of the National Bible League, Major General Leonard Wood of the Department of the East, Dr. Wm. Jay Schieffelin, Police Commissioner Woods, and Mornay Williams.

The Rev. W. F. Mayo, O.H.C., will conduct a mission at St. George's Church, Utica, N. Y., from March 15th to March 24th. There will be a mission service every night (except Saturday) with a mission for boys and girls every afternoon.

The Rev. William D. Williams, D.D., of Southington, will conduct a mission in St. Peter's Church, Cheshire, Conn., beginning Monday, March 13th, and one in St. James' Church, West Haven, beginning March 27th.

Danielson, Plainfield, Pomfret and Putnam, Conn., have arranged for a combined preaching mission, to be conducted by the

Rev. S. Wolcott Linsley. There will be several union services in Danielson and individual services in the separate churches.

The Rev. O. F. Crawford will conduct a mission at Lyme, Ohio, beginning April 2nd.

MEMORIALS AND GIFTS

A NEW ALTAR in memory of the late Charles Lee has been placed in St. James' Church, Farmington, Conn. (the Rev. Charles E. Roberts, rector).

BY THE WILL of the late Benjamin R. English, vestryman of St. Paul's Church, New Haven, Conn., that church has been left the sum of \$1,000 to be added to its endowment fund.

A PARISHIONER of Calvary Church, Stonington, Conn., has had recently installed in the rectory a new steam heater, thus adding much to the comfort of the rector and his family.

A MAXWELL automobile has been purchased for the use of the Rev. W. McLean Goldie, missionary to the Lymes, in Connecticut, at an expense of \$725. The mission at Black Hall has raised \$325 and Niantic and South Lyme will contribute liberally towards the balance.

THROUGH THE generosity of two of the parishioners of the Church of the Good Shepherd, Chesapeake City, Md. (Rev. Percy L. Donaghy, priest in charge), two memorials have recently been given to the Church, a sterling silver paten, presented by Miss K. S. Price, and an altar service book, presented by Mrs. D. A. Jefferson.

A BEAUTIFUL new altar cross has been placed in the Church of the Good Shepherd, Hartford, by parishioners. It is forty inches in height and of artistic design. Made by the Gorham Company, it carries on one side of the base the inscription:

"To the glory of God, a Thank Offering.
In Devout Appreciation of the Ministrations at this Altar."

On the reverse side is the inscription:

"Presented to the Church of the Good Shepherd, Hartford, Conn., by William T. Pitkin and Nellie W. Kennedy Pitkin.
Epiphany, 1916."

MR. ROBERT R. RHODES of Cleveland, brother of the well-known historian, of Boston, who died Saturday, February 26th, last, provided in his will bequests totalling \$1,675,000 for twenty-eight charitable and welfare institutions of Cleveland, Ohio, three of these belonging to the Church. St. John's parish, of which Mr. Rhodes was a vestryman; St. John's Orphanage, named for and located within the bounds of the parish; and the diocesan Church Home for old ladies, located on the Cathedral grounds, each receives \$25,000 towards permanent endowment. The two largest bequests, each for \$250,000, are for hospitals, Lakeside and Huron Road. The Y. M. C. A. and the Y. W. C. A. each receives \$100,000.

ATLANTA

C. K. NELSON, D.D., Bishop

Church Club Organized—Work among Juniors—
Sunday School Addresses on Missions

THE CHURCH CLUB of the diocese of Atlanta was organized at a meeting of men, called for that purpose by the Bishop, on Wednesday, March 1st, at the Ansley Hotel in Atlanta. Though the night was very stormy, sixty-five men were present at the dinner and meeting, others unable to attend having sent in their names as charter members, so that the club starts with a membership of nearly one hundred. A constitution and by-laws were adopted and officers elected as follows: President, Alex. W. Smith, Esq.; vice-president, A. H. Bancker; secretary, H. L. Parry; treasurer, J. W. Mills. It is in-

tended to hold the meetings of the club in the principal towns of the diocese and a large membership from parishes outside of the city of Atlanta is hoped for.

MISS DORA DUCK, the energetic president of the Junior Auxiliary in the diocese, is actively pressing the work of that organization in the various parishes. Clubs of boys have been formed in St. Philip's Cathedral, Atlanta, and Trinity, Columbus, under the name of Missionary Scouts, and in Epiphany, Atlanta, as The Knights of the Epiphany. Similar clubs are being organized in All Saints', Atlanta, and St. James', Marietta.

IN SEVERAL of the Sunday schools ten minute illustrated addresses on Missions will be given during Lent, the book *Warfare*, issued by the educational department of the Board of Missions, being used as the basis of these talks.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Men's Dinner—Sunday School Institute

THE ANNUAL men's dinner of Trinity Church, Lansford, and St. Philip's Church, Summit Hill (Rev. James B. May, rector), was held at the Old Company's Club at Lansford on Wednesday evening, February 23rd. Mr. Edwin Ludlow, vice-president of the Lehigh Coal and Navigation Company, served as toastmaster. The speakers were Judge Simonds, probation officer of Schuylkill county, with the topic, "The Land Where Hatred Expires"; the Rev. Clarence W. Bispham, rector of St. Philip's Church, Philadelphia, whose topic was "Preparedness"; and Bishop Talbot. Seventy-four men were present, and an elaborate turkey dinner was enjoyed.

A SUNDAY SCHOOL INSTITUTE was held at Trinity Church, West Pittston (Rev. J. Arthur Glasier, rector), on Thursday, February 24th. The institute opened with a conference on "The Teacher's Preparation of the Lesson," led by the Rev. Geo. C. Graham, rector of Trinity Church, Carbondale. The Rev. G. D. Graeff, curate at St. Luke's Church, Scranton, led a conference on "The Teacher before the Class." In the evening Miss Helen I. Jennings, of Pottsville, gave a talk on "The Junior Pupil." Mrs. C. R. Wood gave a demonstration talk on "Methods of Teaching Missions in the Sunday School." The Rev. H. G. Hartman, of Calvary Church, Wilkes-Barre, discussed the Work and Needs of the Diocesan Board of Religious Education.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Brotherhood Services at Noonday

THE BROTHERHOOD of St. Andrew announces daily services throughout Lent, to be held at 12:15 in the Merchants' Exchange Building, San Francisco. They have printed and published a card with a list of thirty-three preachers, of whom seven serve more than once.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

A Ten Years' Rectorate

ON THE last Sunday in February the Rev. R. H. Gesner, D.D., observed his tenth anniversary as rector of Christ Church, Oswego. Special services and an historical address marked the day.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
Church Club Dinner—Benefit

THE USUAL Lenten services to be held at mid-day in the Tabor opera house have been arranged for the last three weeks in Lent,

as was announced at the Church Club dinner held Wednesday, February 23rd, at the Metropole Hotel, Denver. The finance committee of the diocese, emerging somewhat from the "abyss of despond," announced that they were prepared to offer \$1,500 towards the stipend of a Bishop Coadjutor and the rest of the \$4,000 required annually would be assessed on the parishes.

THE LECTERN LEAGUE listened to one of Rabbi Friedman's excellent addresses on current events at their meeting of March 3rd. Miss Mabel Esmond told eloquently of the work of the City Dispensary and Miss Margaret Milliken, extension secretary of the Y. W. C. A., explained how the work of her department could be usefully broadened.

AT THE Woman's Club the Church Convalescent Home received a dramatic benefit on March 3rd in a play offered by the Alfrey players, *The Professor's Dilemma*. This home takes in the friendless and hastily treated female patients of the crowded county hospital and gives them a home and continued treatment. It is an honor to our city churches.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Diocesan Convention—Society for the Increase of the Ministry—Advent Offering

THE ANNUAL diocesan convention will be held this year in St. Thomas' Church, New Haven (Rev. Wm. A. Beardsley, rector), beginning Wednesday, June 13th.

THE ANNUAL report just published of the Society for the Increase of the Ministry shows receipts from offerings from parishes and individuals during the year of \$1,809.98 and from income from invested funds, \$5,653.31. This is a society of the General Church and helped last year fifty scholars from twenty-two states. Of these, fifteen studied in Connecticut and eleven were Connecticut men. Offerings from Connecticut amounted to \$430.72.

SO FAR sixty-eight schools have sent in their offering to the annual Advent offering, amounting to \$692.13. The offerings this year are to be devoted to purchasing furnishings for the new St. Peter's Church at Plymouth.

THE DIOCESAN board of religious education is making plans for a diocesan Sunday school conference to be held in St. John's parish, Waterbury, the second week in May.

A CONTRACT has been let to the Hall Organ Company for a new instrument for All Saints' Church, New Haven. The new organ will be installed shortly before Easter, and is to be a modern instrument complete in every way.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Diocesan Clericus at St. Mary's College, Dallas

TO AVOID conflict with Ash Wednesday duties the members of the diocesan clericus held their March meeting one week earlier, convening on February 29th at St. Mary's College, Dallas, as guests of the Bishop. The meeting opened with the celebration of the Holy Communion in the college chapel, with Dean Carrington as celebrant assisted by the Rev. E. R. Allman. The Bishop preached. The essayist was the Rev. Hugh B. McC, Jameson, who in a sympathetic and scholarly treatise developed the cardinal teachings of the Incarnation, as expressed in Bishop Gore's masterly book. The discussion following centered around the doctrine of the Virgin Birth and the question how a priest can question that fact or qualify his faith in it and remain true to his ordination vows.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

Sunday School Conference

THE REV. JOHN H. BROWN, rector of Christ Church, Pensacola, and president of the diocesan board of religious education, held a Sunday school conference in St. John's Church, Jacksonville, during the first week in March. This conference was attended by the rectors, superintendents, and teachers of the Sunday schools of the city. As a result a teacher's training class has been organized in which there will be between forty and fifty teachers under the leadership of the Ven. William Wyllie, rector of St. Mary's Church, Jacksonville. Religious Pedagogy will be the first subject studied. The class will meet once a week in the parish hall of St. John's Church.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Southeastern Deanery

THE DEANERY of Southeastern Kansas met at St. Andrew's Church, Fort Scott, February 29th to March 2nd. The opening sermon was preached by the Rev. Geo. H. Mueller, of Grace Church, Chanute. Papers were read on "Efficiency in Preaching," "Efficiency in Social Service" and "Diocesan Efficiency," all provoking lively discussion. The afternoon of the first day was given over to the women, and they were addressed by Mrs. Fanny Cooper Atkinson of Parsons, the vice-president of the Woman's Auxiliary of the deanery. In the evening, Mr. Ransom Stephens, a prominent layman from Wichita, gave a most forceful talk on "Personal Responsibility." All the meetings were most helpful and inspiring.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Bishop's League—Noonday Services

A SPECIAL MEETING of the recently formed Bishop's League was held in the Bishop's room of the Cathedral House, Thursday, February 24th. An executive committee consisting of two representatives, one man and one woman, from each parish and mission will secure subscriptions to be paid annually to the Bishop for extension work in the diocese, all contributors to be considered members of the League. The following officers were elected: President, Bishop Woodcock, vice-president, R. A. Robinson; secretary, Miss Nannie Hite Winston. The Bishop himself is to be treasurer and to receive all funds of the League. The assistant treasurer elected was J. G. Minnigerode, Jr. Arrangements were made for a mass meeting on Thursday, March 16th, to put the matter before the diocese, and pledge cards were drawn up to be distributed at that time.

SPEAKERS for the noonday services to be held at Macaulay's Theater during Lent are: Bishop Woodcock, March 9th to 12th; Dean Massie, March 13th to 18th; the Rev. Edmund Duckworth, March 20th to 25th; the Bishop of Western Michigan, March 26th to 31st; the Rev. Harvey Officer, O.H.C., April 2nd to 7th; the Rev. Franklin C. Sherman, April 9th to 15th; Bishop Woodcock, April 16th to 21st.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Deaths in Milwaukee Parish—St. Paul's Men's Club

DURING THE last two months St. Paul's parish, Milwaukee, has lost two of its former vestrymen, the Hon. George H. Noyes and Mr. A. K. Camp. Both served the parish for many years with loyalty and devotion and

were always interested in its progress and welfare.

FORTY-EIGHT men greeted Dean Lathrop at the February club meeting in St. Paul's parish house, Milwaukee. They greatly enjoyed his address on Belgian Relief Work. It was voted to meet every Wednesday night during Lent. The rector and choir will lead the service of Evening Prayer in the chapel at a quarter to eight. The congregation will then adjourn to the parish house, where an address will be given on some phase of social work. Archdeacon Stuck will spend the whole day of March 15th in this parish. At a quarter to eight he will give an illustrated address in the chapel, under the auspices of the men's club.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suffr.

Diocesan Missions—Noonday Services—City-wide Mission—Teacher Training—Organists—Clericus

THE DIOCESAN board of missions held its quarterly meeting in Minneapolis at Gethsemane Church, March 2nd. The Bishop's reports showed the missionary work of the diocese to be in the best spiritual and material condition in the last seventeen years. The board has endorsed the movement to secure three automobiles for the work of missionaries in fields covering a large area.

THE NOONDAY Lenten services in Minneapolis this year will be held at the Shubert Theatre from 12:10 to 12:35. The preachers are as follows: March 8th to 11th, Bishop McElwain; March 13th to 18th, Bishop F. F. Johnson of Missouri; March 20th to 25th, Bishop Thomas of Wyoming; March 27th to April 1st, Bishop Tyler of North Dakota; the next week to be arranged for; April 10th to 15th, Bishop Longley of Iowa; April 17th to 21st, Bishop Edsall.

IN ST. PAUL the noonday services are to be held at Christ Church under the direction of the rector of that parish, the services to be taken by the local clergy. There are to be inter-parochial services one evening a week in the same city.

A "CITY-WIDE EVANGELISTIC MISSION" is to be held in Minneapolis in which members of all religious communions are to take part. During March prayer meetings are to be held in every block in the city. For the first two weeks in April evangelistic services are to be held in the churches. From April 10th to 15th there are to be shop meetings throughout the city, and also street preaching. The various kinds of services are to continue throughout Lent and culminate on Easter Day. The aim is to bring a mission to the whole city by concerted action.

A MOST SUCCESSFUL series of lectures in teacher training was brought to a close at Christ Church, St. Paul, on Wednesday evening, last. The lectures were begun in the early part of January and were carried on every Wednesday night. Lectures on the Prayer Book were given by Rev. E. G. Woodruff, on the life of Our Lord by Rev. J. A. Schaad and Religious Pedagogy by Rev. F. D. Tyner. The interest shown throughout the course promises well for a similar effort in the way of teacher training in St. Paul next year.

A MEETING of the Minnesota chapter of the American Guild of Organists was held at St. Mark's parish house, Minneapolis, recently. After dinner and the business meeting all the members attended in the church a distinctly musical service. The full choir of the church was present and all music was the original composition of the organist and choirmaster, Mr. S. R. Avery.

THE NIGHT service at St. Mark's, Minneapolis, is proving a great success. This evening service, which is in addition to the service held at 4:30 P.M. on Sunday afternoon, was begun last fall. It is interesting to note that just as soon as these services were brought to the attention of the people through consistent advertising the congregation began to increase.

THE MEETING of the Twin City clericus was held at St. Mark's Church, Minneapolis, on Monday, March 5th. The pre-Lenten "quiet hour" was conducted by the Rev. Wm. P. Remington, rector of St. Paul's Church, Minneapolis.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Valley Park Church Suffers Twice from Flood—Girls' Friendly Society

ST. LUKE'S CHURCH, Valley Park (Rev. F. M. Weddell, minister), has been a second time within six months visited by a flood. This time the loss was small, as all the furniture was removed to the second story of nearby houses. Since the flood of last August several gifts have been made to the Church. The Sunday school of Emmanuel Church, Old Orchard, has given a chair for the chancel and helped give a paten and cruets and a neat case for the communion service and linen. An altar cross was made in Valley Park from the wood of the organ destroyed by the flood.

THE SIX BRANCHES of the Girls' Friendly Society in St. Louis gave a valentine party at the parish house of St. Philip the Apostle (Rev. Charles F. Blaisdell, rector), with almost two hundred members and associates present. Each branch provided a part of the entertainment. This gathering demonstrated the remarkable growth of the Girls' Friendly Society in St. Louis in the past year, for a year ago there was only one very small branch in the city.

GRACE CHURCH, Kirkwood, is rejoicing in the returning health of its rector, the Rev. Dr. J. J. Wilkins, who after an illness of three months was able for the first time to take a part of the service on Sunday, January 30th.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Indian Work—Lay Reader Licensed

RELIGIOUS EDUCATION for the Indians of Nevada is a task which has been much neglected, but it is one to which the Church people of Nevada are giving more attention as it is brought to their knowledge. Though it is little known, our Church has had its work among the Indians on the Pyramid Lake reservation, at Nixon, for the past twenty-five years, and it is to-day waiting only for funds to build a missionary's house, when the work will be renewed with increased effectiveness. Without a resident minister, the Bishop and the Archdeacon are doing what they can to carry on the work at Nixon and at Wadsworth.

A LAY READER'S LICENSE has been issued by the Bishop to Mr. James Griffin Hill, a young Churchman who has recently come to Ely, and he will regularly assist the vicar.

BISHOP HUNTING is filling appointments in the diocese of California during February and March, at the request of Bishop Nichols.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

St. Mark's Church, Newark, Erects Electrical Cross

AN ELECTRICAL CROSS has been erected over the main entrance of St. Mark's Church,

Paterson. It is three feet high, and the arms measure two feet from tip to tip.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Brooks Missionary Society—Choir Accompanies Rector on Missionary Journey

THE BROOKS Missionary Society for Women, of St. Paul's Church, Cleveland, gave a pre-Lenten dinner and entertainment in the parish rooms, Wednesday evening, March 2nd, the collation being followed by several entertaining addresses by members of the Society. The Brooks Missionary Society was organized in 1867, and given the name of the brilliant and distinguished rector, Frederick Brooks, who presided over the parish at that time, and whose memory is held in affectionate esteem. Dr. Brooks was the founder of the Brooks Academy for Boys in Cleveland, out of which has grown the present large University School for Boys. At the time he met his death by accident, falling through a bridge, he was in the East in search of a teacher for the Brooks School, and secured him in the person of Mr. John Stuart White, the present head of the Thomas Arnold School for Boys in Chicago. Mr. White was present at the dinner and entertainment, and made a very happy and instructive address. Bishop Paddock, who for a time was curate at St. Paul's, and who was the guest of the Brooks Society at a similar function given thirteen years ago at the time he was on his way to take up the episcopate of Eastern Oregon, was made the recipient of a special message of greeting and affection.

ON SUNDAY EVENING, February 27th, the Rev. Arthur T. Reasoner, rector of Grace Church, Mansfield, with his vested choir, visited Ashland, the county seat of Ashland county, and in the auditorium of the Y. M. C. A. building held for the first time in the town a public service of the Church. It was well attended by an interested and reverent congregation, among them being fifteen Churchmen. The local paper the next day in giving an account of the service stated: "Whatever the church affiliation of the chance worshipper with an Episcopal congregation in the beautiful and impressive Episcopalian service, for the first time, he can ever afterwards understand with sympathy how members of this denomination, acquainted with its liturgy, always admire, and feel the loss of it in the simpler forms of other churches."

THE VISITING NURSES' ASSOCIATION of Cleveland, which hitherto has confined its ministrations entirely to the poor and needy, has recently extended its services to more established homes and families. It was discovered that many, who could not afford a trained nurse at the accustomed rate of \$25 per week, could pay a modest fee for an hour or more each day. The Association is now meeting this want, and demands for this kind of nursing are rapidly increasing. The fee for the first hour is 75 cents, and for the second only 50 cents.

THE CHURCH of Our Saviour, Akron, is engaged in a movement to raise \$20,000 to pay off a debt, improve the church, and buy the house next door to the church, now occupied by the rector, for a rectory. Sixty men have already pledged \$15,000, and the congregation generally is being asked for \$5,000.

OREGON

W. T. SUMNER, D.D., Bishop

Bishop Scott School

ACTION FAVORABLE to the plaintiff has been taken by the circuit court in a friendly suit brought by Bishop Sumner to allow the sale of the Bishop Scott School property and the conversion of the proceeds and other

assets into a fund for various diocesan purposes. The defendants in the suit, the heirs of Caroline Couch, who donated the foundation of the school March 3, 1871, filed an answer admitting all the allegations of the Bishop's suit and praying for a decree in accordance with its demands. The proceeds of the sale of the school property together with all other assets incident to the original land donation and trust fund will be divided into three portions—one going to the Bishop's Fund, one to the Episcopal Fund of the diocese and the other to a fund for the payment of the premiums on the pensions of the missionary clergy of the diocese when the pension system is in force. This is an important concluding chapter in the affairs of the Bishop Scott School which proved a losing venture since its establishment at Yarnhill. The last convention of the diocese recommended that the school be closed. Although the net possible worth of the school fund is \$173,131.91, it is believed that depreciation has reduced this to about \$100,000.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Students' Conference at Brown University—Dr. Crowder's Work—Choir Guild Meets

THE REV. HARVEY OFFICER, O.H.C., preached at the vesper service in Sayles Hall, Brown University, on the afternoon of March 1st, and conducted the conference of students in Rockefeller Hall, choosing for his subject, "The Doubts of College Men." He was also the preacher at the noonday service at Grace Church, and spoke at the meeting of the Grace Church men's club in the evening of the same day.

THE REV. FRANK WARFIELD CROWDER, Ph.D., rector of Grace Church, Providence, since 1910, resigned to accept a call to New York, has made many changes at Grace Church, enlarging and beautifying the chancel and building the parish house. He succeeded also in enlarging and strengthening the social and spiritual work of the church and personally identifying himself and the parish with the social betterment activities of the city.

THE CHOIR GUILD of All Saints' Memorial Church, Providence (Rev. Arthur M. Aucock, D.D., rector), composed of the past and present members of the choir of men and boys, held their twentieth anniversary March 1st in the parish house. About one hundred and fifty members were present at the dinner. The Rev. Mr. Blake, chaplain at the State Institutions, made the principal address of the evening.

THE SPECIAL PREACHER at the noonday services in Grace Church, Providence, for the first three days in Lent will be the Rev. Arthur W. Moulton. For the following weeks the preachers will be the Rev. Milo H. Gates, D.D., the Rev. Francis T. Brown, the Rev. William Harman van Allen, D.D., the Rev. Ralph Birdsall, the Rev. Samuel M. Dorrance, and the Rt. Rev. J. De Wolf Perry, D.D., Bishop of Rhode Island. The addresses at the Three Hours Service on Good Friday will be given by Bishop Perry.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Mountain Work—Mission for Colored People

MISS AUGUSTA LONG of Monterey, Tenn., has met with some success in Cincinnati in presenting the appeal of Bishop Gailor and Archdeacon Windiate for the work in the Tennessee mountains. It is proposed to make Monterey a center of educational influence and practical training along the lines of public health and domestic economy. Miss Long has spoken before several of the branches of

the Woman's Auxiliary and has awakened much interest.

ST. ANDREW'S MISSION for the colored people of Cincinnati (Rev. E. H. Oxley, in charge) is to be dedicated by Bishop Vincent on the First Sunday in Lent. It represents a large investment in real estate, buildings, and equipment, and the communicant list is showing steady and substantial increase.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Roanoke Sunday School Institute

THE WINTER MEETING of the Roanoke Sunday School Institute was held at Pulaski, February 25th and 26th, with fifty-eight delegates in attendance. Seventeen out of twenty-eight schools were represented. The largest delegation was from the archdeaconry, some coming for more than a hundred miles. The Rev. R. B. Nelson, in charge of the Church at Blacksburg and five missions in the mountainous sections near that town, came with seven delegates, college men whom he had interested in the mission work. The general subject was Intensive Sunday School Work. This was introduced by the Rev. T. K. Nelson of Salem, who set the key note high. The two visiting speakers were the Rev. W. Russell Bowie, D.D., rector of St. Paul's, Richmond, and the Rev. Kensey J. Hammond of Culpeper, Va.; but a large number of local speakers, chiefly from the laity, men and women, took an active part in the discussions. Mr. Hammond spoke on "Teaching Missions in the Sunday School," "The Church and the Sunday School," and "Teaching the Child to Pray." Dr. Bowie spoke on the "Pastoral Relations of the Teacher," and "The Home and the Sunday School." Among those who led in discussions or made addresses were Miss Saunier, of Pocahontas, who spoke on "Teaching Missions in the Sunday School"; Mr. John Wood of Roanoke, on the "Pastoral Relations of the Teacher"; Mr. Ed W. Hughes of Dante, on "Teaching the Child to Pray"; the Rev. J. W. C. Johnson on "Spiritual Helps for the Teacher." Archdeacon E. A. Rich at the close of the meeting gave a helpful summary of the various addresses, pointing out the salient suggestions and urging the lay people to do what they can for the advancement of the Church. At the business meeting the reports showed that the schools were in good condition with steady increase in enrollment and efficiency in work. The matter of the summer normal school was presented and given hearty endorsement. The people of Pulaski gave royal entertainment. The session came to a close at 1 P. M. Saturday.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Laymen's Convention

THE LAYMEN'S MISSIONARY CONVENTION met in Spokane from February 6th to 9th under the auspices of all of the churches of the city. As the decision to invite "the team" was delayed, the committees were obliged to do eight weeks' work in one half of the time. Seven hundred men registered, of whom ninety-two were Churchmen. Bishop Page is deeply interested in missions and he had arranged a series of missionary meetings in the Cathedral. He called a conference of the clergy of the district to meet in Spokane, but when the denominational churches decided to hold a Laymen's Missionary Convention he urged coöperation, and Churchmen took a prominent part in making the convention a success. Mr. Harry A. Rhodes of All Saints' Cathedral was the chairman of the statistics committee and Mr. J. H. Pelletier of Holy Trinity Church was the chairman of the registration committee. The Rev.

Charles A. Cook, chairman of the executive committee, said that the Episcopalians gave a tremendous impetus to the work of the convention. The general feeling is that "this convention is the greatest event in the religious history of Spokane, not only for the quality of the speakers and the messages they brought but also in the fact that the churches held enthusiastic rallies at the end of the convention." The addresses were replete with interesting facts and these facts were touched with a spiritual power which related them to the great missionary work being done all over the world.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Men's Dinner at Memphis

THE ANNUAL dinner of the men of St. Mary's Cathedral, Memphis, was held in the crypt on the evening of February 24th, one hundred and thirteen being present. In welcoming the men the Dean, the Rev. J. Craik Morris, D.D., called attention to the recently completed improvements in the crypt, which, entirely paid for, made it possible to house the rapidly growing settlement work of the Cathedral. This work is under the direction of J. P. Kranz, superintendent of the Associated Charities, and also president of the organized Bible Class. In his address Mr. Kranz discussed a survey of the neighborhood by his department. Mr. John Howe Peyton, of Nashville, spoke of "The Priesthood of the Laity," and other speakers presented various phases of Church life. The meeting was concluded by a rousing speech by Bishop Gailor.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Men's Dinner in Rock Creek Parish

A DINNER was given to the men of the parish church by the rector and vestry of Rock Creek parish in the parish hall Tuesday, February 29th, at 7 P. M. The Rev. Charles E. Buck, the rector, was the toastmaster, and after explaining that they were called together looking to an every-member canvass of the parish, introduced Mr. Byron S. Adams of the Laymen's Missionary Society, Mr. William Wallery of St. Margaret's Church, and Mr. Peter Bisset of St. Alban's parish, who told of their experiences in every-member canvasses, and were very enthusiastic over the results obtained. Mr. William M.

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Lewin spoke in behalf of the vestry. The two vicars in the parish were also present.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Woman's Auxiliary

AT THE triennial meeting of the Woman's Auxiliary, held in New York City in October, 1913, it was resolved to ask each diocese to pray for the gift of a life to be presented for service in the mission field at the Triennial to be held in St. Louis next October. Each clergyman of the diocese of Western Michigan is asked to present this matter to his parish for earnest consideration and prayer, and kindly report the names of any who respond to the call to Mrs. C. L. Bates, president of the Junior Auxiliary of the diocese of Western Michigan, Hastings, Mich.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

Lenten Services in Buffalo—Mission Study Class

THE PREACHERS for the noonday Lenten services at St. Paul's, Buffalo, have been selected. On Ash Wednesday, the rector, the Rev. Charles A. Jessup, D.D., will act. Later preachers will be the Rev. Pierre Cushing, the Rev. Walter Lord, the Rev. D. Stuart Hamilton, the Rev. R. J. Renison, D.D., the Rev. Canon William Sheafe Chase, D.D., the Rev. Canon Edward H. Schlueter, the Rev. John Mockridge, D.D., the Rev. Dean Wm. C. DeWitt, D.D. These services, as usual, are held from 12:05 to 12:30 and consist of Creed, prayers, one lesson, hymns or Penitential Office or Litany, and a ten minute address. On Saturdays there is more music and no address.

A MISSION STUDY CLASS in Christ Church, Rochester, is considering on Mondays in Lent the beginnings of the Church in some American colonies, taking up Virginia, Maryland, Connecticut, New York, and Pennsylvania.

CANADA

Bishop Pinkham on Draft Revised Book—Diocesan Notes

Diocese of Algoma

THE REV. WM. H. TRICKETT, formerly of Little Current, has been appointed rector of the Church of John the Evangelist, Sault Ste. Marie, Ont., in succession to the Rev. D. Hardy Johnson, who recently resigned and has returned to England. Mr. Trickett was duly inducted by the Archbishop of Algoma and has taken up his residence in the rectory.

Diocese of Caledonia

BISHOP DU VERNET was much pleased with the improvements made in the interior of the Church of St. James at Smithers, when he visited the mission. The parsonage is finished and presents a very neat appearance.

Diocese of Calgary

FIVE CHURCHES have been built and dedicated in the diocese during the year. Bishop Pinkham, in his charge to the diocesan Synod, referred to the death of the late Rev. S. J. Stocken, speaking of the saintliness of his character. The Bishop spoke of the Draft Revised Book of Common Prayer, and said it was his solemn conviction that this will commend itself to the sober judgment of Canadian Churchmen generally. The Bishop believes that in time to come this revised book will come to be highly prized throughout the diocese and Dominion. Bishop Pinkham informed the Synod that he had taken steps towards providing an assistant Bishop for the diocese. He has been twenty-nine years a bishop.—OUT OF THE 734 Indians on the Blackfoot Reserve, 220 are Anglican members. A mission church has been built and dedicated on the Blackfoot Reserve.

Canon Stocken used a motorcycle last year in his work, covering over 3,000 miles.

Diocese of Edmonton

AT THE meeting of the rural deanery of Battleford at St. George's Church, Battleford, it was decided that the mission should begin in the deanery March 26th.—THE REV. E. E. WINTER, of the parish of Edson, has been appointed head of the Archbishop's mission at Edmonton. He succeeds Canon Boyd, who has completed his five years' term of service.—THE SYNOD of the diocese has decided not to give votes at vestry meetings to women.—SIX OF THE candidates for confirmation in St. Paul's, North Battleford, were men in training for overseas service in the war. The newly confirmed took their first Communion February 6th.

Diocese of Huron

A PAPER which has excited a good deal of interest was read before the ministerial association of St. Mary's, by the Rev. J. W. Taylor. The subject was "Eddyism, falsely called Christian Science," and treated the matter from the religious and mental as well as the physiological point.—THE LOSS to St. John's Church, Sarnia, by the death within a day of each other of Mr. and Mrs. Kenny, active members of the congregation, is much felt.

Diocese of Montreal

THE THIRTIETH annual meeting of the diocesan board of the Woman's Auxiliary opened on March 1st, with a service in Christ Church Cathedral, Montreal. The Bishop was celebrant at the corporate Communion, at which there was an unusual attendance of delegates. The thank offering also was larger than last year. A number of the city clergy assisted in the service. The Bishop preached

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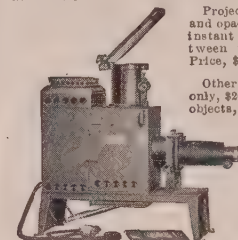
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MILWAUKEE

and at the business meeting in the afternoon gave the address of welcome. Mrs. Farthing, wife of the Bishop, was presented with a life membership on the general board at the afternoon session. The Rev. A. L. Fleming from Bappin's Land, missionary to the Esquimo, gave a very interesting account of his work in that far north land, and of a thirteen hundred mile trip by sledge and dog team which he took last winter.

BISHOP FARTHING visited the St. Vincent de Paul penitentiary, February 23rd, to officiate at a service for the ninety Protestant inmates. The Bishop preached at the Church of St. John the Evangelist on the 20th.—THE MISSION in the beginning of Lent in St. Stephen's Church, Lachine, is to be conducted by the Rev. H. M. Little, rector of the Church of the Advent, Montreal.—THE WAR MISSION will be held in Trinity Church, Montreal, from March 26th to April 2nd.

Diocese of New Westminster

THE FINANCIAL statements of the vestry meetings of the parishes in Vancouver were on the whole satisfactory, in spite of unfavorable conditions. From Christ Church vestry a very hearty resolution of greeting was sent to the rector in France. A cablegram has since been received announcing that Lieut. Owen, son of the rector, has been killed in action.—THE TOTAL income of St. Mark's, Vancouver, showed an increase over last year. A special canon was passed at the last diocesan synod by which vestry meetings are to be held "within fifteen days after the Feast of the Circumcision."

Diocese of Niagara

THE REV. DR. RENISON in his sermon at the memorial service for the late Capt. H. G. MacCaren in the Church of the Ascension, Hamilton, spoke of the deceased officer's connection with the Church. He had gone at the first call of his country.—MUCH SYMPATHY is felt with the rector of St. Mark's Church, Hamilton, the Rev. Canon Sutherland, in the death of his wife. Mrs. Sutherland was an active worker, both in the Woman's Auxiliary of the diocese and in other labors in the parish and diocese.

THE DEATH of the Rev. T. A. Fawcett removes a well-known figure from the Church of St. Thomas', St. Catharines. He was for some time curate, and assistant to Archdeacon Perry.—NINETEEN of the clergy of the diocese are either serving at the front in the war, or are about to leave to do so.

Diocese of Ontario

A VERY interesting paper on "The Life of John Huss, the Bohemian Reformer," was given by Canon Forneri before the men's association of St. Luke's, Kingston. There are at present thirty-four members of the congregation at the post, including two nurses.—THE DEAN of ONTARIO officiated at the memorial service in St. George's Cathedral, Kingston, February 13th, for the late Captain Richardson, killed in action. A brother officer of the deceased gave an address at the close of the Dean's sermon.

Diocese of Quebec

AT THE coming mission in the city of Quebec, the service in the Cathedral will be conducted by the Rev. A. W. Yough, vicar of Brompton, London, England. The missionary at Trinity Church will be Canon H. E. Howitt, of Hamilton, diocese of Niagara. There is to be a Lenten mission in St. Michael's, Bergerville, the last week in March, conducted by the Rev. I. A. K. MacDonald, of East Angus. It has been decided to have a committee of men in each parish to assist the clergy.

Diocese of Rupertsland

A STRONG EFFORT is being made to pay off the indebtedness on St. Peter's Church, Winnipeg, which is about \$1,900.

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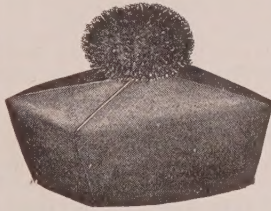
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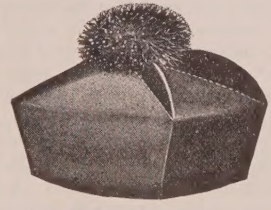


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Diocese of Toronto

A MISSION was begun in the Church of the Messiah, Toronto, February 27th. Bishop Sweeny preached the first sermon.—AT THE Missionary Institute held in Toronto, February 22nd and 23rd, addresses were given by the Bishop, Dean Owen, and a number of the clergy. The Bishop presided at the annual meeting of the Sunday School Association of the diocese February 21st.

A FINE window was dedicated by Bishop Sweeny in St. John's Church, Norway, February 13th, in memory of five members of the congregation who have fallen in the war. The subject of the window is The Raising of Lazarus.—THE BISHOP conducted the quiet hour at the meeting of the rural deanery of West York, the first week in February, in Christ Church, Deepark. The next meeting will be held at Sutton in May.—SUBSCRIPTIONS are coming in for rebuilding the Church of St. Nicholas, at Birchcliffe, which was recently burned down. It has been decided to build a brick church.—THE BISHOP, Canon Bryan, and Canon O'Meara were elected vice-presidents of the Upper Canada Bible Society at the meeting, February 8th.

The Magazines

"WHAT A DIFFERENT world-story our textbooks would have to tell," writes Sidney Low in the February *Fortnightly Review*, "if a careless nurse had allowed Julius Caesar to die of whooping cough in his cradle, if Alexander the Great had not 'done himself' too well when he dined at Babylon, if the pistol which Robert Clive snapped at his own head had not missed fire. If some 'forgotten captain' had not 'moved his troops to the left when he should have gone to the right,' in that battle of Tours in 732, which stayed the tide of Arab invasion, Moslem doctors, as Macaulay has reminded us, might even now be lecturing on the texts of the Koran in the quadrangles of Oxford. If a fair wind had blown down the channel in the last week of July, 1588, a Cardinal Archbishop of London might be preaching from the pulpit of St. Paul's. The war has brought such chastening impressions home to us anew. We cannot read the diplomatic correspondence of July and August, 1914, without perceiving that a slightly different integration of certain personal factors would have saved humanity from a catastrophe which will be felt for centuries." Dr. E. J. Dillon, writing in the same magazine, takes a pessimistic view of the prospects of the allies. Aside from the British predominance at sea, "we must make up our minds to suffer all the reverses which irresolution, delay, and inefficient means invariably bring in their train. All the causes of the trouble are, first, "the absence of genuine leaders, men of strong will, high purpose, and true insight"; second, "lack of an efficient internal organization which, run by skilled workers, would have enabled us to dispense with a genius at our head"; lastly, the fact that the allied nations have not yet succeeded in devising "an international machinery which would ensure at least unity and continuity of direction and co-ordination of effort in their campaign." An article on "How President Yuan Became Emperor" tells us that "there is only one really strong man in China, and provided he reigns as emperor for a sufficiently long period all will be well. He will at least ascend the throne with the good wishes of the entire world. He deserves them, for he has set before himself the well-being, the greatness, and the prosperity of his native country." Other articles deal with "Anglo-Swedish Opposition," "The Fall of Belgrade," "The Germans in Persia," and there is a poem on "Rupert Brooke" by W. W. Gibson.

THE EDITOR of the *Church Quarterly Review* has a remarkable article in the January number on "The Holy Catholic Church." He says of the different religious bodies into which the one Church has in the course of time and as a result of human imperfection become divided that "all share in the reality and universality of the Church, and may in some degree deserve the title of Church." The Anglican emphasis upon episcopacy, laying the whole stress on that to the exclusion of all other factors, "has arisen naturally enough from the particular controversy in which we have been involved, and our peculiar position in Christianity, but all the same it is wrong. . . . To fix our eyes on episcopacy or on a particular administration of the Sacraments or on certain elements of Church order as the necessary notes of the true Church, as apart from many others, is really sectarianism. A Christian community may not have these, but it may have notes more important which we lack." Dr. Wickham Legg writes on "The Roman Liturgy and its Roman Critics." The purpose of his article, he says, is "a warning to those members of the Church of England who view everything in the Roman rite through a fog of adulation. . . . The first in the nineteenth century that from the Anglican side approached the Roman with Byzantine prostrations was the Rev. William George Ward, then a Fellow of Balliol, who more than seventy years ago brought out his famous work, *The Ideal of a Christian Church*. He did not long remain with us, but soon became an Ultramontane of Ultramontanes. But his teaching remained." Dr. Legg proceeds to quote criticisms of the Roman Mass from Fortescue, Duchesne, and other Roman writers. The Rev. O. C. Quick in an article entitled "Self-Sacrifice and Individual

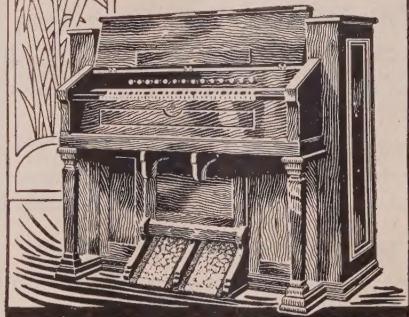
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"THE NEW SPIRIT IN IRELAND," an article in the *American Catholic Review*, refers appreciatively to the address of Archbishop Bernard as Bishop of Ossory to his diocesan synod. This pronouncement by Dr. Bernard is a distinct and unequivocal repudiation of Carsonism by a Protestant leader of thought, high placed in the same Church to which the ex-Attorney General for England belongs. His election by the bench of bishops to the Archbishopric of Dublin, which soon followed its utterance, is generally regarded as an endorsement of the policy of conciliation enunciated. Dr. J. J. Walsh, writing in the same magazine on "Reflections on the War and its Surprises," thinks "the one all-important conclusion that must be drawn from the war, insofar as we can learn the significance of it at the present time, is that it completely contradicts the ordinarily cherished notions with regard to man's constant advance." Dom Louismet writes on "Outlines of the Doctrine of the Mystical Life" and Dr. M. F. Vallette on "American Mythology as related to Asiatic and Hebrew Tradition." There is an appreciative review of Dr. Mercer's Hale Lectures on the Ethiopic Liturgy.

THE MARCH ISSUE of the *Spirit of Missions* is the Children's Lenten Offering Number, which tells by picture, story and descriptive article how childhood and youth are being protected and blessed by the Church and her missionaries. Its distribution and sale are accomplished by the children in our Sunday Schools—half the proceeds going to augment the Easter Offerings. This offering at Easter of the Lenten savings gathered in our Sunday schools has become one of the significant missionary features in the life of the Church. No other Christian body has such systematic and generous giving on the part of its children. Words in praise of the achievement have been spoken by observers of all Christian bodies, including the Roman Catholic. It is indeed true that the children have set an inspiring example to the Church. Year by year the volume of gifts has grown. In 1878 it was \$7,000; last Lent \$186,223.41; while for the thirty-seven years it has reached the astonishing total of \$1,010,968.77!

THE *Constructive Quarterly* inaugurates its fourth year with an issue of more than usual interest. Contributions are here from England, Scotland, France, Germany, Russia, and Switzerland, as well as America. Ten Churches are represented by the eleven writers. The relations of Catholicity and nationality, a subject forced into prominence by the European war, are discussed by the Rev. Richard Roberts, a Presbyterian minister of London. The Church, he says, "will assuredly first of all refuse to recognize nationality as being inherently and necessarily a divisive principle, else it must surrender its own hope of ultimate Catholicity." The same theme is approached from the practical side by Professor Rochat in Christianity, a Unifying Power in War-Time. Here he tells how Switzerland in these last years has "thrown a new light on the great principle of human fraternity."

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